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ABSTRACT

This methods and materials guide for native language instruction for immigrants in British elementary and secondary schools includes discussions of the needs of the learners, the traditional approach to native language instruction, experimentation with new methods through bilingual books, the teaching of reading for information and pleasure, the evaluation of new books for secondary instruction, the designing of a curriculum to teach language skills other than reading, and the preparation of instructional materials for classroom use. The guide is not language-specific, but it contains illustrative examples from Urdu. General references and references for Urdu teaching materials are appended. (MSE)

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teaching Britain's community languages:

materials and methods

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Centre for Information on Language Teaching and Research

Marion Molteno

teaching Britain's community languages:

materials and methods

with examples from teaching Urdu

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Centre for Information on Language Teaching and Research

Urdu calligraphy by Munir Ahmed.

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Marion Holteno
London, 1985

Introduction

'Satnam is eighteen. He came to Britain, from India, with his family when he was seven years old. While he was at junior school, he used to attend a voluntary Punjabi class two nights a week. He listened to some stories and began to learn to read Panjabi. When he went to secondary school, however, he lost interest, and stopped going to the Panjabi lessons. Now Satnam is older and about to leave school, he has decided that he would like to know more about his parents' and his grandparents' country. He wants to learn how to read Panjabi but he is now too old to go to the voluntary classes...'

'Malik is eight years old. He speaks and reads English at home and at school. He also speaks Bengali at home, especially when he is with his grandfather. Malik's mother buys a Bengali newspaper every week, and he sometimes tries to read bits of it. But he has no simple story books to get his teeth into. So he is making slow progress in learning to read his mother-tongue...'

'Ana-Christine is fourteen. She has been in Britain for three years and is still learning to read and write English. School leaving exams are two years away, but her teachers do not expect her to pass in many subjects. Ana-Christine can read and write Portuguese, but unfortunately this does not help her with her subject lessons. In two years time her English may be good enough for her to tackle the translation exercises which are part of the Portuguese 'O' level examination. But, unfortunately, her school does not enter bi-lingual students for 'O' levels in their mother-tongue languages...'(1)

In cities all over Britain the stories of Satnam, Malik and Ana-Christine repeat themselves for children or young adults whose community languages are Gujarati or Greek; Panjabi or Portugese or Polish; Arabic, Chinese, Italian, Turkish, Hindi, Spanish, Vietnamese, Bengali, Urdu... And across the country teachers have tried to respond to their needs. Sometimes the response has come from people who speak the language in question, who have had no teaching experience but are nevertheless willing to give time sharing their

language with children in volunntary classes after school time. Sometimes there are teachers in sstate schools who know none of the languages concerned but have put their energies into getting provision made for them to be taughht in schools. And gradually Local Education Authorities have begun to respond to pressure from both sources - the communities, and teeachers in mainstream schools - and have appointed full-time teachers of community languages.

But many teachers - both voluntaryy and paid - who have started doing this work with enthusiasm have soeon found themselves faced with formidable practical problems; and oone that they most commonly talk of is the absence of suitable teachirng materials.

Where does one find books that will enable someone like Satnam to learn to speak and read his community language, more or less from scratch, with contents suitable for a young man of school leaving age? What can we give Malik to read that is simple enough for him to manage alone, yet interesting enough for a lively eight-year old who is trying to read the newspaper;; books which connect in some way with the life he knows in Britain? And as for Ana-Christine, let us assume that we can persuade her school to enter her for the 'O' level examination, and can find a Portuguese speaker who is prepared to come into school once a week to help her prepare for it: what kind of teaching materials can we put into the hands of this willing but inexperienced teacher which will guide her towards appropriate teaching methods?

These are some of the questions for which this book suggests answers.

It is primarily a book about materials: which kinds are suitable, which are not particularly suitable but could be adapted, and which are quite unsuitable for people llearning the language in Britain. I have tried to keep the discussion as practical as possible, so that it can be of most use to practising teachers; so I have given examples at each point from the particular materials teachers are most likely to be able to get hold of. Of course, I have only been able to do this for the language I myself speak, which is Urdu; so the book is likely to be of more practical use to Urdu teachers than to teachers of other languages. But the difficulties confronting us are very similar, regardless of the language being taught, and I feel sure that teachers of other languages will find themselves supplying equivalent examples from materials they are familiar with. All the Urdu teaching materials referred to are listed in the Appendix at the end, together with details of where they can be ordered. I hope that teachers of other languages will soon supplement this by compiling lists of a similar kind for their language.

Any discussion about materials becomes also a discussion about methods. A book is 'suitable' only if by using it a teacher can

help students learn; some books lend themselves to one method, some to another. There is a lot of disagreement among those who support community language teaching about which methods - and thus also about which materials - are appppropriate. But there is less open discussion of these differences than there might be. One reason is that people are afraid to tread on each others' toes; in a teaching situation in which none of us has had adequate preparation we each fall back on methods we are used to, and become easily defensive if challenged. It is important that we do not go on avoiding controversy in this way - we owe it to our pupils to work out the best ways of helping them to learn.

In fact, the very differences between teachers are potentially fruitful, for they arise from the variety of teaching traditions we are collectively able to draw on - not only those traditionally used for teaching the community languages in their countries of origin, but also those used for teaching foreign languages, or English as a second language, or English as a mother tongue. Of course this range of teaching backgrounds does make it difficult to have a useful discussion about methods since each kind of teacher takes different things for granted. In these pages I have tried to face up to this problem by not assuming that the reader has special knowledge of any community language, nor of what might be considered 'standard practice' in each type of language teaching. I hope that this will mean that the book can serve as a starting point from which teachers from all these traditions can contribute to developing the kind of materials which Satnam, Malik and Ana-Christine need.

1

The learners and their needs

There are many aspects of a community language teacher's job which are the subject of quite heated debate, and all of these controversies have a bearing on the kind of materials we should look for.

The first question is 'Which language is to be taught?' Children in a particular school may have a mother tongue which is a regional dialect, such as the Sylheti dialect of Bengali, or Greek as spoken in Cyprus rather than on the mainland. But the teachers appointed to work with these children may use the standard form of the language, and may look down on the regional dialect as not being a 'proper' language, feeling that their job is to teach children the proper way to say things - and even more, to read/write them.(1) The children's parents may well agree with this view, for in their childhood school was commonly thought of as a place where one learnt to read and write, and where the standard form of the language was the only one taught. They may feel it to be important that children should learn this standard form, since it is the one which carries prestige, which is used on formal occasions and in all situations in which writing is required (wedding invitations, letters, even informal notes).

British school teachers are likely to see the matter differently. They may feel that children whose home language is not English have as much language learning as they can cope with in coming to terms with English; they see a role for a bi-lingual teacher in an infant or junior school as someone who will help children make the transition from home to school, and help maintain their use of the genuine mother tongue.(2) But there are now some junior schools in which there is explicit community language teaching; and there are many children of junior school age being taught in supplementary schools run by community organisations.(3)

This means that we have to think of materials for children of this age group as fitting in to a three stage process. First, we need materials without any written words with which to encourage children to speak, to use in school the language they use at home: pictures, recorded stories and songs on cassette, etc. Some of the picture materials may lend themselves to use for several different languages, since no text is involved. Many of the materials designed to help children develop mother-tongue skills in English could be adapted for this purpose.

As a second stage there will be a need for materials which help children to learn the standard community language: with the emphasis at first on learning to understand and speak it. If there are considerable differences between the regional dialect and standard language, we will need to bear in mind that we are teaching a new language, and so will have to use methods similar to those used for teaching foreign languages such as French.

Thirdly, simple literacy materials will be needed to back up the oral work.

For pupils of secondary school age the same things apply, only for this age group the visual materials that fill primary school classrooms will not be suitable. It is more appropriate to look at materials being used to teach other modern languages in the secondary school. But here, too, there are problems: while a French or German teacher starts with a class of pupils all of whom are newcomers to the language, a community language teacher is likely to have some pupils with little previous contact with the standard language, and others who understand and speak a fair amount and may already have learnt to read and write it in supplementary school classes. Finding or designing materials to be used over such a wide range of levels is clearly no simple task.

One of the controversies that surrounds the introduction of community language teaching into secondary schools is whether is should be seen as a special provision for pupils from linguistic minorities, or whether the languages offered should be open to all pupils in the school.(4) Once a language is on the timetable in a school it is difficult to find any argument for <u>not</u> making it available to any pupil who wants to learn it. Learning a language which is spoken around them can give English speaking pupils an experience which learning French or German is much less likely to provide - an awareness that this language is a natural form of communication, used in daily life by ordinary people like themselves. Of course, a hard-pressed teacher of a community language may prefer to take into the class only those pupils who already have some contact with the language. But it is becoming clear that in the long run it is only when these languages achieve a status in educational terms similar to that of French or German that they will receive the support they need - including time and money to develop appropriate materials. And this means that they have to be available on the same basis as other modern language options.

One implication of this is that materials for secondary school pupils will have to include ones which are designed for teaching a foreign language, assuming no previous knowledge. They will also include materials designed to draw on what pupils who do have contact with the language and its associated culture can contribute.

Among adults there are similarly several different groups of

learners. The first are adults from the minority communities, who have not before had the chance to learn their community language. These may be - like Satnam - young people who have grown up partly in Britain; they may be older people (particularly women) who grew up in the country of origin but have not had much formal education. Although both groups will need adult literacy type materials, the content (and to some extent the methods) appropriate to each group will naturally need to be different.

But there are also a growing number of English speaking adults who want to learn one of the community languages - teachers, social workers, policemen, etc. Materials for them clearly need to be foreign language materials. There are such materials available, but they were designed with quite different students in mind. Some are university-based courses; at the School of Oriental and African Studies many of the languages which are now thought of as 'community languages' have been taught as academic literature-based subjects for many years. Such academic course materials are unlikely to be appropriate for adults who want to learn a language so that they can use it at work to communicate on simple day to day matters. Even for university students some rethinking may need to take place: until recent years almost all students on such courses were of English mother tongue; in the last few years many more have been young people from within the language communities who have not had the chance to learn their language at school. For such students the study of literature will still be important, but their principal aim may be that they want to use the language in some practical way in Britain.

* * *

Each of the groups we have considered needs different materials. But there are some needs which all learners in Britain have in common, and it may help to clarify a very complex situation if I summarise them before we look in detail at particular kinds of material.

First, all groups need materials which reflect the fact that the teaching is taking place in Britain, and that the language learnt will be used to a large extent in Britain. This means that thought has to be given to the ways in which the language will be used: will it be largely for speaking or writing? and what kinds of speaking? and what kinds of writing? Just as important, the topics through which the language is taught should reflect the life experience and concerns of speakers of that language in Britain. One part of that experience is the fact that there may be strong links with the country of origin; for instance, it would be perfectly suitable for children from Greek Cypriot families growing up in London to be given stories about life in Cyprus. But such topics should undoubtedly not be the only, or even the major, part of what they are given to read.

Another common factor is that for all groups we need materials which start at the beginning. This applies to spoken language as well as written. Although not all learners are beginners, all classes will have some beginners in them, and most learners will be beginners in one respect or another. For instance, a child who understands a little of the language but does not speak it, choosing always to reply in English, is a beginner in terms of speaking. This means that many of the materials prepared in the countries of origin, which assume a spoken knowledge of the language, will not be suitable.

For all groups, teaching time is limited: supplementary school classes usually meet once a week only; so do classes organised under adult education institutes; teachers in junior schools withdraw children from mainstream classes for very short periods of time; teachers in secondary schools are expected to cover a CSE or 'O' level syllabus from scratch in only two years; English speaking adults learning a community language usually do so on top of a full time job. This means that teachers will have to select carefully what it is that that group of learners most needs to learn, and which materials and methods are likely to help them learn these things quickly. This is another reason why materials from the countries of origin will not be suitable, for they assume that learners have years in which to study and be constantly exposed to the language.

Finally, most teachers have no specific training for this type of teaching. Even if they are native speakers of the language they are unlikely to have been trained in appropriate methods of teaching it as a foreign/second language. They may also have had little direct experience of the British educational system or its methods. This means that teaching materials not only have to embody methods suited to this new situation, they have at the same time to be written in such a way that teachers with little relevant training can use them effectively.

Obviously we are unlikely to find materials which fulfill all these requirements, and have a style and content appropriate for the age group we are teaching. But even to adapt unsuitable materials we need to be clear about <u>why</u> they are not adequate in their present form, and therefore the ways in which it will be necessary to adapt them. It is this question that will be considered in the next chapter.

2

The traditional approach

A teacher in a Turkish or a Chinese class will have to rely for the most part on books produced in Turkey or Cyprus, China or Hong Kong. Almost all teachers will agree that these books are not entirely suited to our purposes; but why not? On this we are very far from having general agreement.

Let us begin by looking at the kinds of books most widely used - that is, books for teaching young children to read and write. These do not have any of the qualities which we described in the previous chapter: their content does not reflect life in Britain; they are not geared to a teaching situation of only a few hours a week; they do not give teachers any guidance in developing new methods suited to their pupils' needs; and they do not teach the spoken language.

Of these defects, it is perhaps the last which has the most obvious effect on teaching. In many supplementary school classes 'teaching a language' means only 'teaching to read and write'. Reading is what the books teach, and an inexperienced teacher follows the book. Of course an imaginative teacher can take a book designed to teach reading and give children speaking and listening practice based on it; but few teachers at present have the necessary experience to be able to do this easily.

But let us leave that aside and consider only what the books actually do set out to achieve: that is, how useful are they for teaching our pupils to read their community language?

In most languages in which the writing system is based on an alphabet the traditional approach is to begin by using an alphabet book which gives each letter, followed by a word beginning with that letter. Children work their way through this book, reciting the names of the letters and copying them; then copying words. The first sentences in these books are ones made up of the first letters learnt - the equivalent of the old style English readers which had sentences like 'the cat sat on the mat'. Among many community language teachers the idea is very firmly fixed that the alphabet-book method is the only method by which children can begin to learn to read; but there are many difficulties associated with trying to teach children in Britain to read in this way. My examples will be taken from Urdu teaching, but the problems are essentially similar for most community languages.

The first difficulty is that most of the pupils being taught are

older than the five-year olds for whom the alphabet books were designed. In secondary schools pupils are usually in their fourth or fifth year; naturally, fourteen-year olds don't respond well to picture books prepared for five-year olds! Nor do they find the 'A - Apple, B - Ball' approach helpful. There are particular problems in Urdu with certain letters which are not commonly used or others where there are several letters representing the same sound - for instance the sound 'z' can be written ظ ذ ز or ض. It seems obvious to many teachers that children beginning to read do not need to be taught all these letters in the early stages; yet the traditional qāidās (the Urdu name for an alphabet book) include these as essential first steps before pupils can progress to simple sentences.

Mahmood Hashmi has written vividly about his experiences as a teacher in Peterborough schools, and the difficulties of using such qāidās. He describes how the first two letters of the alphabet, alif ا and be ب, are illustrated by the words anār and bakrī: anār انار means 'pomegranate'; bakrī بکری 'goat'. Both are familiar objects to children in Pakistan; but children in Britain are unlikely to have seen or heard of a pomegranate, and goats are scarcely a part of their urban environment. He goes on to give examples of letters for which the only words beginning with such letters are uncommon ones, unfamiliar even to children in Pakistan:

> 'Children's Urdu qāidās obtainable here bear on their first page (in accordance with the usual tradition) the letters of the alphabet, and a picture by each letter which shows what sound it represents. And this first page is itself quite sufficient to cause consternation to the children. If they get past alif - anār, be - bakrī, (then)
>
> | | | | | |
> |---|---|---|---|---|
> | ثمر | ث | se | - | samar (fruit) |
> | ژالہ | ژ | zhe | - | zhālā (hail) |
> | ذخیرہ | ذ | zāl | - | zaxīrā (store) |
> | ضعیف | ض | zvād | - | zaīf (feeble, elderly) |
> | ظروف | ظ | zoe | - | zurūf (vessels) |
> | یکہ | ی | ye | - | yekkā (a type of horse drawn vehicle) |
>
> plunge them into all manner of confusion... I often wonder what these children, studying Urdu here alongside English, think of Urdu when they look at these qāidās and compare them with the readers from which they learn English. But in our homes and in our schools children have no right to think or to say anything about this. Thinking is for grown-ups only. Children are forbidden to express an opinion: that is considered an impertinence towards their elders. So these innocents bow their heads, strangle their curiosity, and silently bang their heads against this brick wall."(1)

An equally common result is that they give up the attempt to learn to read.

Is this a defect in this particular alphabet book? Could we design one which was suited to the needs of our pupils? Many teachers in Britain have attempted to do so. But is it appropriate to start in this way at all?

Mahmood Hashmi's description suggests that one basic problem is that most pupils find copying out letters a meaningless activity. In the countries from which these books originated this may be equally true, but the effects are less obvious because children are learning the language for several hours every day and therefore will quickly get past the meaningless activities on to more rewarding ones. For pupils in Britain who have classes only one or two hours a week, it may take months to get anywhere at all. As Mahmood Hashmi's comments indicate, the system of education in Pakistan is one in which children are expected, to a much greater extent than in Britain, to do what work is put in front of them and not to question why they are doing it, or expect to find it interesting.

Children growing up in Britain spend most of their day in a school system which has a very different style. They are encouraged to find things out for themselves, and are not expected to do rote learning of anything whose meaning they don't understand. Adults in minority communities often regret these features of the schooling their children are receiving (some English-speaking parents do too, of course) - but that is nevertheless the set of influences which is shaping the way children expect to be taught.

How, then, are children taught to read and write in English? One of the characteristics of the methods used is that pupils are not asked to read or write something which is not already a meaningful part of their spoken language. The most suitable words to begin with are the ones which have most meaning for the pupils - for instance, their names, short sentences about their school, family, and daily activities. This approach is individual for each child, and is regarded by most teachers of young children as a necessary introductory step. Infant school classrooms thus have pictures on the walls drawn by children, under each of which the teacher has written the sentence that child said about her/his drawing. This is done before there is any attempt to teach the letters of the alphabet as such; the first aim is for children to realise that writing is a way of saying things they want to say, and putting them on paper.

This principle is kept in mind in the first printed books for practising reading and writing, which do not start with the alphabet, or a list of words which are meaningless to the children, but with sentences that they will find interesting. At first the children may simply learn to repeat, parrot fashion, what has been read out from

they will find interesting. At first the children may simply learn to repeat, parrot fashion, what has been read out from these words, and may not be able to connect the words with the sounds very closely. Soon they begin to recognise whole words which occur frequently ('the', 'my' 'school', etc). Often each child is given a folder in which to keep a collection of the words he or she recognises easily or needs to write often. This folder is individual for each child, but certain words occur so often in any piece of writing that all children will sooner or later cover the ones most frequently used. This method of teaching is sometimes described as the word-recognition approach - also sometimes as the look-and-say method, meaning that the child looks at the whole word and says it, not sounding out the letters. A good example of materials prepared on these lines is the Breakthrough to Literacy materials for teaching English, which are used in many schools.(2)

While children are building up a store of whole words they recognise in this way, the teacher begins to help them see that all words beginning with 'p' have the same initial sound, etc. This sounding-out approach - sometimes called the phonic approach - is necessary if children are to learn to read independently; but most teachers feel that it should not be the only method used. Children learn by using a combination of word-recognition and phonic approaches; the balance between them will vary from child to child.

It may also be the case that the appropriate balance varies from one language to another. For instance, languages such as Portuguese, Greek or Turkish may lend themselves better to the phonic (sounding-out) approach than English does, because their spelling is very regular - that is, each group of letters is always sounded out the same way. In English this is certainly not the case, and this means that if children are pressed to depend on sounding out too soon they are likely to feel insecure and confused because the letter 'a', for instance, which they have till now been sounding out in words like 'cat/mat/hat' suddenly takes on quite different sounds in 'cart/meat/hate'. In a language with irregular spelling, therefore, it makes sense to delay the 'sounding-out' stage. But in all languages it is the case that people will learn more easily something which is interesting and meaningful for them, so even in a language with regular spelling it would not be appropriate to teach the alphabet in isolation, or to give phonic practice with groups of words which are not in themselves meaningful to the learners.

Another factor to bear in mind is what the writing of a particular language looks like to the child learning it. For instance, Urdu is a language which lends itself to the word-recognition approach even more than English does, because the shape of each word is different, and so it is easy for children to learn to see words as whole shapes. For instance the shape سب looks completely different from this shape - بس : if children are given these as whole words (as

part of meaningful sentences), and told that سب says sab, and means 'all', and بس says bas and means 'enough', it will not be difficult for them to learn to recognise the shapes.

On the other hand, if the child is to be expected to sound out the letters and so work out what sounds the words make, there are several difficulties. First, in Urdu letters take different shapes depending on which part of the word they are in, so that the letter sīn appears as سـ in the first word above and ـس in the second; and be as بـ in the first word but ـب in the second. Letters in the Urdu script have four different forms - one used at the beginning of a group of letters, one in the middle, one at the end, and one when the letter appears on its own detached from other letters. This means that, using the letter-by-letter method, children would have to learn four forms for almost all letters and be given practice in the way they are joined up before they could be expected to work out what sound a word makes. This is one of the reasons why, using the qāidā method, it takes so long before children can read continuous sentences.

Another problem is that many of the vowels are not indicated in Urdu script. So, for instance, سب could be sounded as sab, sib, or sub. A fluent speaker of Urdu knows that sib and sub do not exist, so the word must be sab. But a learner does not know which words might or might not exist; so unless extra marks are added to the way words are normally written, children cannot work out what the sounds between the consonants are. Urdu qāidās and early reading books usually add these marks, but most of what children will go on to read later doesn't. The phonic system alone cannot make them able to read words they don't already know in spoken Urdu.

For all these reasons I feel convinced that alphabet books which rely only on the phonic method are not suited for initial teaching of reading to children in this country. Most children will learn best if they are given materials which allow for a word-recognition approach to be used alongside a phonic one.

* * *

In the traditional method, once children have worked their way through the alphabet book they move on to a reading scheme. In Urdu these are called First Urdu Book اردو کی پہلی کتاب, Second Urdu book اردو کی دوسری کتاب. These books are readers, graded to begin with simple sentences (simple in terms of the script, that is) and gradually becoming more difficult. These books are the equivalent of the reading schemes which used to be almost universal in British primary schools for teaching reading a generation ago (Janet and John, Ladybird etc).

The use of an alphabet book, First Book, Second Book, etc, creates

its own method. In most classes children are necessarily working at many different levels: as new children enter the class they are each given the book in the scheme appropriate to the level at which they can read. ('Read' means 'read aloud' - understanding the meaning of what is read is not usually rigorously tested.) The class thus consists of pupils each working their way through these books, while the teacher goes around the class, trying to give them individual help. Teachers in such classes often say, 'we need a syllabus'. But in fact the reading scheme becomes the syllabus; teachers refer to their children's progress by saying how far they have got in the reading scheme. For example, an Urdu teacher in a Birmingham school writes:(3)

> 'I have studied and evaluated the pupils' ability and competence in Urdu. In each class I teach I have divided the pupils into three groups:
>
> (1) Elementary: Those children who cannot read Urdu at all, or can read only Book 1.
>
> (2) Children who were able to read Books 2, 3, and 4.
>
> (3) Children who were able to read Book 5 and above.'

Reading schemes are sometimes accompanied by writing books, in which children are given practice in copying the letters, syllables, words and sentences they have learnt to read. Once the pupils have got past the basic reading books, they will move on to other books, and the methods used are much the same - individual reading, tested from time to time by the teacher asking the pupil to read aloud; and copying from the book.

Are these materials, and the methods that go along with them, suitable for pupils in Britain? How different are they from the books and methods children are accustomed to using for reading English? There are, undoubtedly English reading schemes like the ones I have described, but there has been a move away from using them in most British primary schools. Most teachers now prefer to use a variety of books in very simple language for beginners; this allows teacher and child to choose books which are of real interest to that child, rather than expect all pupils to go through all the materials in the reading scheme. Teachers using this approach believe that if the children are really interested in what is in the books, they will want to read it, and this will help them to learn to read much faster. They look for books which reflect the lives and experiences of the children themselves, since these will be things the children will want to read, and also to write about.

There has been no equivalent change in styles of teaching for many of the community languages. Mahmood Hashmi says of the Urdu reading schemes that

'apart from a few changes of theme one finds in these books no changes based upon new teaching methods, and their basic structure is still the same as it was thirty to forty years ago.'(4)

It is, in fact, one of the most striking things about the way the traditional reading schemes are used that there is often very little emphasis on the children's understanding of what they are reading; the main activity is usually getting them to read aloud. What they learn is how to decipher the code - that is, to see a group of letters and say out aloud the sound they make. Teachers often feel that this decoding is what they are there to teach, and that the understanding will eventually follow of its own accord. This is the method the teachers themselves were taught by when they were children, so they know it works.

In fact, the method works only if children are constantly hearing (as well as reading) those same words used in meaningful situations. For instance, children in Pakistan who read the word رب (which sounds out as 'rab') may have no idea at first what it means. But as they get older they will hear people use it and will gradually come to understand from the context in which people are using it that this particular sound means 'lord'. When thereafter they see the letters رب they will understand what they are reading, without ever having had to be taught the meaning of that word from the book or from the teacher.

Children growing up in Britain are in an entirely different position. Most of the time they hear English. At home they may hear a dialect spoken, in which some of the words will be the same as the ones they are learning to read, but by no means all. Even though they may read رب correctly as 'rab', they may for years never learn its meaning. Ralph Russell describes a visit to an Urdu class (5) in which he asked a group of children who were reading a passage with this word in it if they understood what they were reading. They all said they did. He then asked if any of them knew what رب meant. None of them did. Eventually one girl suggested: 'Does it mean rabbit?'

The most significant thing about an incident such as this is that both teacher and pupils in the class said quite definitely that, yes, the children did understand what they were reading. 'Understand' clearly means different things in different traditions. In Urdu, as in several of the other community languages, traditionally the primary purpose of teaching children to read was so that they would be able to read the religious books. Since the Holy book is the word of God, no-one can ever claim to understand it fully. Nevertheless, everyone should read it, again and again, and eventually more of its significance will become clear.

There has been in European tradition a similar attitude to the use

of Latin in churches. In an earlier period it did not seem relevant that people should understand each word that the priest was saying, or even that they should understand the words they were saying in response; what mattered was that by hearing and saying and reading the words, they participated in the religious ritual. In our own time this feeling still persists far more in relation to religious words than it does in other kinds of language use. When I was a child there was a story about a cousin of mine who had thought for years that the Lord's Prayer began:

> Our Father, we chart in heaven.
> Hallo, Ed be thy name.....

He had wondered not only what it meant to 'chart in heaven', but also why God's name should be Ed. People laughed affectionately at his childish attempts to make sense of words that he never heard used around him ('which art', 'hallowed'), but I don't remember that anyone ever concluded that they should therefore change their method of teaching this prayer, which is so central to Christian worship, in a way that would make it easier for children to understand its meaning.

In the West traditional attitudes to religious learning carry over into other kinds of learning less than they do in many of the community languages. Teachers in British schools today expect children to understand the meaning of what they are reading. By this we mean three things: first, that they will know what the individual words mean (for instance, that 'to skip' means to jump up and down with a rope going over your head and then under your feet). We also want them to understand what the grammatical forms mean (for instance, that if in a story a child says 'I wanted to skip' it means something different from 'I want to skip' or 'I went to skip'). And perhaps most important of all, we will not expect children to read a story in which such sentences occur unless they have some personal experience of skipping, so that they can really imagine what it is about. If they are living in a country where children don't ever jump up and down with ropes, we may nevertheless want them to read about a country where children do amuse themselves in this way; but then we will take account of the fact that unless we talk about this first, and show them pictures, and bring a rope into class and let them try to do it themselves, they will not have any meaningful understanding of what it means 'to skip' - even if they can sound the word out easily when they see it on the page.

In the same way if we want the children to whom we are teaching a community language to be able to use the language themselves, we cannot rely on the environment outside the classroom to provide them with this kind of understanding. We have to be sure that they fully understand what they are reading at the time they are reading it.

What type of early reading materials would help us do this? We may

get helpful ideas from the materials which are used in Britain for teaching English as a second language. Since many of the children who are learning to read a community language do not have it as their first language, but have instead a related dialect (or English) we should expect that the methods used in second-language teaching are likely to be relevant to our pupils. One of the basic principles in second-language reading materials is that children should see the same types of sentences several times, so that they get repeated practice of using them and reading them; and that there should not be too wide a range of sentence types introduced at one time, so that we can be sure they have understood and mastered one kind before being presented with new ones. Since the early traditional schemes were prepared for children who would hear the language all around them and use it as a medium of instruction, these principles are naturally not adhered to. For children in Britain these supposedly simple books are therefore often extremely difficult. All sorts of tenses and verb forms are included from early on, and the vocabulary is full of words which pupils in Britain will never have heard.

Most pupils would learn faster if they could begin with books which do not belong to any particular reading scheme, but are chosen by the teacher because the language is very simple, and suited to second-language learners.

* * *

So much for methods: what about topics?

Traditional reading schemes usually begin, quite appropriately, with a child's immediate environment: home, school, the seasons, etc. But as Mahmood Hashmi says:

> 'The children who are studying Urdu here come from homes that are different from homes in Pakistan, built on a different plan, in a different kind of neighbourhood with different kinds of streets. In fact the very earth and sky are different here. Here winter brings with it all the excitement of Christmas, with holidays and snowmen. Summer invites them to go out in the parks and to play and go on excursions away from home - while in Pakistan it is torture to go out of the house. In Pakistan rain ushers in pleasant and refreshing weather. In Britain rain ruins everything. So when Pakistani children here read in these books about home, and school, and the seasons and so on, most of them are at a loss to understand what it is all about. Everything seems meaningless. All they are left with is the lifeless forms of letters and words which they read as a boring and mechanical exercise.'(6)

He then quotes examples from the Panjab Text Book Board readers, the series most commonly used by Urdu teachers in Britain.

'The Farmer: It's summertime and midday. Bright sunshine everywhere. Everything and everyone is trying to keep out of the sun.... People have gone into their houses...'

Our school: Look! There's our school. We study in school. It has very large rooms, and canvas mats (to sit on) on the floor...' etc.(7)

Of course, we do want children in Britain to know something about daily life in countries in which the language they are learning is widely spoken. It is a question of emphasis. If the language is to be a tool which they can use in their daily lives here, they have to learn first the kind of language that reflects that lifestyle.

Another of the debates about traditional reading materials centres around the style in which they are written. In Urdu, for instance, the way adults customarily write for children is very different from what children in Britain meet in other books. The style is well demonstrated in a poem by the nineteenth century poet, Hali, commonly taught to children:

'Oh simple little children,
Accept what your elders tell you...
You do not have the knowledge
To decide what is right or wrong;
If you want to get on well in life,
Accept what your elders tell you.'(8)

اے بھولے بھالے بچو
کہنا بڑوں کا مانو
تم کو خبر نہیں کچھ
اپنے برے بھلے کی
چاہو اگر بڑائی
کہنا بڑوں کا مانو

Most Urdu teachers who have been educated in Pakistan or India find nothing to query in this, either in terms of content or style. There is a strongly held conviction that the purpose of a book is not only to teach children how to read, but also how to be good children. So teachers in Britain often themselves use the tone of the traditional readers when making their own materials. For instance, on a training course for Urdu teachers in supplementary schools,(9) one of the teachers prepared the following sentences for language practice:

A good boy .... comes to school on time.
.... honours and respects his teacher.
.... works hard at learning to read and write.
.... keeps his books and exercise books clean.
.... is never naughty in class.
.... obeys his elders.....' etc.

اچھا لڑکا ....
.... وقت پر سکول آتا ہے۔
.... استاد کی عزت اور ادب کرتا ہے۔

.... دل لگا کر لکھنا پڑھنا سیکھتا ہے۔

.... اپنی کتابیں اور کاپیاں صاف رکھتا ہے۔

.... کلاس میں شرارتیں کبھی نہیں کرتا۔

.... بڑوں کا کہنا مانتا ہے۔ وغیرہ

In the discussion that followed, the course tutor, Ralph Russell, asked the twenty teachers participating whether they thought the sentences were appropriate ones to use in their classes, and all thought they were.

Teachers of English background, or community language teachers who have grown up partly in Britain, tend to feel considerably less enthusiastic about material of this kind.

What lies behind these differences in attitude? An Urdu teacher who works in four primary schools in London(10) has commented that while English primary school teachers may not like the tone of these materials, most of them do not really disagree with the values contained in them. Which primary teachers, she says, do not want children to accept what they tell them? Certainly, while children may not often read things of this kind in English books, they are quite used to hearing them in school: both the values - such as obeying your elders - ('If I have to tell you one more time...') - and the tone - ('Now we don't run up the stairs, do we children?' - or - 'We're all going to make a special effort to get to school on time every day'... etc). Books in English written for children sixty years ago carried this tone, but few people writing English books for primary children today would think it an effective way to teach children to be good.

Why is it that many pupils say their community language classes are boring, and they attend only because their parents want them to? I suspect that one of the things covered by the word 'boring' is the style of traditional textbooks. It is boring to be presented only with models of good children. Pupils are far more likely to be interested in stories which portray children who have the normal range of characteristics, and who therefore seem more like themselves. The Urdu short story writer, Rajinder Singh Bedi, has described this vividly in his story جب میں چھوٹا تھا When I was little, in which he writes of the story he remembers best from his childhood:

'You will have noticed that there is nothing improving about

this story. This was the only story my father told us about his life in which we got a glimpse of his weaknesses; we could see that he, who was always teaching us to be brave, was himself a coward. Stories of this kind exercised a much greater effect on our childish mental development than stories packed full of so-called good conduct and sound sense and good advice, because they showed us something of reality and helped us to understand that our elders, too, had once been children.'(11)

There are particular problems about using material in the traditional style in Britain because so many of the pupils are of secondary school age. It is quite inappropriate to give twelve or thirteen-year olds reading material in which they are addressed as 'simple little children'; and quite inadequate as a guide to leading an upright life to tell them that they should 'do as their elders tell them'. One of the difficulties for young people in minority communities is that they have two sets of elders, parents and teachers, who often tell them two different things. To accept both without question is impossible. Young people in this position do have to find ways of deciding for themselves 'what is right or wrong', and telling them that they don't have the knowledge to do so and should not try, is bound to make them feel resentful.

This is not to say that traditional materials which carry this tone should never be used. But any teacher using them needs to be aware of how they may strike teenagers growing up in Britain. A poem like the one quoted above could provide good teaching material if pupils were invited to say whether they agreed or disagreed with it, and so were encouraged to discuss the sometimes conflicting values of the cultures they are heir to.

This brings us to the question of religious values: to what extent is it the place of the community language teachers to teach their pupils about the religion which is often closely associated to the language they are learning - Islam for Urdu learners, Hinduism for Gujarati learners, Sikhism for Panjabi learners, Catholicism for Polish learners?

There are teachers in supplementary schools for whom the teaching of language is more or less a vehicle for the teaching of religion. One of the arguments is that mainstream schools offer their communities' children none of the grounding in the essentials of religious history and values that they would have received had they been growing up in the country of origin. Thus they see it as their responsibility to do what they can to fill this gap. Teachers in main-stream schools, on the other hand, are appointed as language teachers and need to teach in a way which makes their classes an option for all students, not just those from their own religious group. This means that teaching the language has to be separated from teaching religion.

For pupils in the countries of origin the question does not present itself in the same way.For instance, in Pakistan or Turkey or Bangladesh the overwhelming majority of the population is Muslim, so it is scarcely surprising that books produced in these countries do not separate the teaching of language and religion. But this undoubtedly contributes to the difficulties of using such material in Britain, where Muslim children are in school with Hindu, Sikh and Christian children, as well as children from homes where religion does not feature as an important part of life.

Pupils living as a minority among others of different religions need materials which help them to think seriously about questions that might not occur to children in a country where almost everyone shares their religion. Mahmood Hashmi comments on this aspect of the traditional Pakistani reading schemes:(12)

> 'Generally, every book begins with praise of God and praise of the Prophet, and most of the themes deal with famous Muslims and with Islamic history. I do not deny the importance of these, but they are presented in a way which will probably not produce upon children brought up in the industrial environment of Britain the impression which the writers of these books intended.'

He suggests that,

> '...it would be better for children studying Urdu here if these opportunities for becoming acquainted with the culture of their ancestors were deferred from the primary stage until later stages.'

My own view is that it is not the stage at which they are introduced which matters most, but the way in which it is done. An approach needs to be found which will involve pupils in thinking about what is presented, and in which they will feel free to discuss it, and relate it to their daily lives. We also need to help young people develop a sensitive awareness to the religions and cultures of others. For example, an Urdu teacher in Blackburn has prepared teaching material in Urdu on the Hindu festival, Diwali; on the Sikh religion's rules relating to wearing turbans; on the Panjabi harvest dance, the bhangra; on Guy Fawkes and Christmas; as well as on the Muslim Eid celebration and other Islamic themes more common in Urdu classes.(13) None of the traditional materials provide this kind of perspective.

* * *

Finally, the traditional materials are often felt to be inadequate because they do not look as good as other books children here are used to: in the quality of paper, of illustrations, of colour print-

ing, etc. These factors are more important than may at first sight appear. All children who learn a community language do under unfavourable conditions. If they learn in a supplementary school, it is outside school time and the language has none of the status attached to a subject which is part of the school curriculum. Even if the language is offered in school time, it is a new subject, about which many of the staff members have reservations, and which is in most cases not given the resources or status which English or other languages such as French, Spanish, German, etc have. In this situation it does matter if the books for learning the community language compare unfavourably with those which pupils have available to them for other subjects; and teachers frequently comment that this affects children's attitudes to learning.

Sughran Choudhry, Head of Urdu in the London Borough of Waltham Forest, says of her pupils:

> 'These are 14-16 year olds who can be very, very critical, and a pain if they're bored. They will not take to rote learning at all. You've got to give them material that is comparable to other modern language teaching materials, that's exciting not boring. The materials must have lots of different activities and be visually exciting as well: materials that are relevant to life in Britain. These are mostly British children - they've been born and brought up here, they're interested in what's happening to them, and they're not likely to want to study poems about the so-called homeland of Pakistan because it doesn't mean anything to them at all. Nor will a passage about Allah mean much to them: that is not the way they want to be taught. We need textbooks for teenagers which teach Urdu as a new language...'(14)

* * *

Yet, however inappropriate the traditional approach may be, it continues to pervade the style of teaching of most community languages. Why is this?

Teachers often say: 'We have no other materials.' But this is becoming less true each year. There are of course teachers who make it their job to find out what new materials have been produced, and have begun to prepare their own. But there are many teachers who continue to use traditional materials even when they know that new ones exist; who are resistant to the suggestion that they might try out new materials methods.

Thus, while it is very important that more appropriate materials be produced, this alone will not cause an improvement in the quality of teaching. Alongside the new materials there will need to be many opportunities for inservice training, of a very practical kind, in

the ways in which such materials can be used; and teachers will need to have continuing contact with styles of teaching other than what goes on in their own classes. The most effective way to do this is to increase teaching provision in mainstream schools, and wherever possible for teachers to be appointed to only one school (rather than being attached as peripatetic teachers to several), so that they have an opportunity to get to know and work with others on the staff.

It is because so many community language teachers still have to work in isolation from each other and from mainstream schools that the influence of the traditional approach remains so strong.

3

Experimenting with new methods: bi-lingual books

We need new materials, suited to the needs of our learners. Who is to produce them?

All over the country teachers are beginning to prepare their own materials. This is an exciting development, for they are at the same time having to respond to the challenge to consider new methods. Not all the materials prepared in this way are useful; some are not perceptibly different from the traditional materials they were intended to replace. But the important thing is that teachers feel the need to prepare something suited to their own students, and it is likely that the quality will steadily improve as teachers find out what works well in the classroom and what does not.

Another very encouraging trend is that, more and more, teachers of different languages are sharing ideas about materials. The Schools Council Mother Tongue Project has played an important role in this. With funds from the Commission of European Communities it produced materials for junior school pupils in Bengali and Greek, and in its final phase it involved teachers of other community languages in testing how far these can be adapted or used as models for teaching other languages. In another EC funded project, Urdu, Panjabi and Italian teachers from three LEAs are participating in working out ideas for teaching in the secondary school curriculum.

Another way in which teachers have been encouraged to produce materials has been through in-service teacher training courses. The longer courses such as that run by the RSA (Royal Society of Arts) require participants to produce teaching materials, and the resulting project work is usually made available for other interested teachers to see.

The experience of the Schools Council Project is that teachers often feel initially that the problems of each language are specific to that language, and think they are unlikely to learn much from working with teachers of other languages. But once they start working together, they become aware that all community language teachers face similar problems, and have to look for new methods for a new teaching stuation.(1)

One way the Schools Council Project has approached this has been to prepare materials which have pictures only, no written words, and can thus be used to stimulate speaking activities in any language.

These include Outline story books in which the pupils' books tell eleven stories in pictures only; the teacher's book gives the outline story in English, with guidelines for retelling in the language being taught, and suggestions of linked language practice. There are also fifteen large Picture cards of everyday scenes which reflect the children's experience in multicultural cities; and a series of cut-out cardboard figures of four families from different ethnic backgrounds called Our neighbours. Both of these are accompanied by suggestions for the teacher.

Another approach is for materials for one language to be translated and adapted for use in other languages. Some of the Schools Council Greek and Bengali readers are being adapted in this way. Another example of this is Sharing our languages, by Qudsia Yousuf and Marion Molteno, in which simple materials originally prepared for Urdu teaching were adapted for use by teachers of Hindi, Gujarati, Panjabi and Bengali, with teachers' notes in English.

Although sharing ideas across languages can be very productive, a point is necessarily reached where discussions about materials have to be undertaken separately for each language. In most cases co-operative working arrangements within each language group have been slow in developing. Urdu is one of the languages in which relatively more headway has been made in this respect, and it may be useful for teachers of other languages to know how this has taken place. The first impetus came when a National Urdu Conference was called in 1979. Two working parties were set up after this, one dealing with syllabuses, one with materials. In 1985 they combined to form the National Council for Urdu Teaching. The Council meets three times a year, with members from most cities where Urdu is taught. Most members are practising teachers of Urdu, and it is a condition of membership that they be actively engaged in preparing teaching materials. Thus teachers from various parts of the country can keep informed on what is being produced elsewhere, and learn from each others' experiences.

But the Council by its nature involves a limited number of teachers. To reach a wider audience, the Urdu Teaching Newsletter was started by Ralph Russell in 1980. Issues are produced several times a year (there have been seventeen so far) and Urdu teachers from all over the country are encouraged to write reports of their experiences, or of developments in Urdu teaching and of new materials being produced. One result of this is that teachers have been able to press for better facilities in their LEA by citing examples of what happens elsewhere - for instance, to argue for paid time each week to produce materials.

Time and money remain major obstacles, for all community languages. Though there are many teachers now producing materials for their own classes, few can find the time to prepare those materials for pub-

lication. Those who succeed in doing so have then to seek funding to get them published. Even if that hurdle is overcome, how are the new materials to be distributed? How will other teachers find out about them? Often the financial responsibility for publishing has been with an LEA, whose only interest in distributing them is in its own local area. Even the bookshops which import books from the countries of origin often do not know what has been produced by local teachers. So, despite much creative effort, the new materials have as yet made little impact on what goes on in many classes.

* * *

One of the first kinds of material to appear in published form were bi-lingual story books for young children, with parallel texts in English and the community language. In most cases it was teachers of English as a second language who took the initiative in getting these books produced, with parents supplying the community language versions.

The first advantage of such books as compared with traditional ones is that bi-lingual books are likely to be used in mainstream classrooms. Normally at the stage when children are learning to read their mother tongue, they see words in that language written everywhere, so that what they are taught in class is already somewhat familiar from what they have seen and heard outside the class. There are junior school teachers who want to encourage their pupils to develop their mother tongue or community language, but do not know the languages themselves. Bi-lingual books give them a means to do so. Mothers of the children can be invited by the teacher to read the stories to the children in their languages. The teacher can see from the English text what the story is, and so can talk with the children about what they have read or heard. To see the classroom teacher taking an interest in their own language books usually has a powerful effect on the children. Even those children who cannot yet read the community language find that having books in its script in the classroom helps them become familiar with what the script looks like, and this will make learning to read easier.

But what about using such books in the community language itself? Some teachers see the English text as a disadvantage. Will the children not simply read the English? How will the teacher check that children have understood what they have read in the community language? Will the presence of the English text not encourage children to rely on translation, rather than to respond directly to the language they are learning? My experience is that, far from discouraging the learner from reading the community language, the fact that the story is understood has the opposite effect: it gives the learner enough confidence to try to tackle reading the community language version. It is an unnerving experience to face a page of text in a script that is strange to you, and that you do not have

many opportunities to see around you. Whatever help can be given to learners in making them confident should be given. Knowing the story before they begin is one important kind of help. It is for the same reason that children's books have pictures - the more closely the pictures tell the story, the better will be the child's ability to guess the meanings of the words. A text in English provides similar clues, but of a more detailed kind.

Another advantage of the English text is that it makes it easier for teachers to leave one group of pupils to work independently, while they teach a group at a different level. All teachers face problems in dealing with mixed level classes. If the translation in a bi-lingual story is close and accurate enough, pupils can work independently of the teacher, for the English text will give them a clue to the meanings of particular words they have not met before.

Most of the bi-lingual books are stories which can easily be told to children before they try to read them. In fact, some were put together by writing down stories which mothers were telling their children.(12) This means that the language is usually simple and natural, as close as possible to what children are likely to understand.

The majority are retellings of well known folk tales. By 'well known' I mean known both to children growing up in Britain - stories such as The three bears; but also known to people in ethnic minority communities - stories such as Ali Baba, The hare and the tortoise, etc. Other books deal with simple daily situations in Britain, with titles such as My Mum, School dinners, The supermarket, etc, and so include the kind of language which children will naturally use. Most of the books have few words on each page, and large illustrations to help make the story clear.

All of these factors make the books appropriate to use with a word recognition approach to the teaching of reading, as described in Chapter 2. For teachers who have previously used only the traditional reading schemes it may be useful if I give some examples of how these stories lend themselves to a different method. I will take examples from the Urdu-English version of one of the bi-lingual stories produced by a group in Newham, The little mermaid

چھوٹی سی جل پری .

(i) Every story has its own special vocabulary of words that occur again and again. For instance, in this story there is the word for mermaid, جل پری which few children will know beforehand. In reading this story they will meet it repeatedly. Before getting the children to look at the Urdu text, the teacher can show them a flash card of this as a whole word. Then as the teacher reads the story and the pupils follow the text, they will see the word-shape time and again, hearing the sound at the same time. Because they are interested in

the story, they are likely to take in جل پری as a whole word, not being interested to stop and work out letter by letter what it 'says'. Even though it is not a word they will need to use often outside of this story, learning it in this way will have added to the store of letters-in-combination which they recognise, and so will be able to recognise when they occur in other contexts.

(ii) More important than the special vocabulary of each story is the stock of common words which occur again and again in any piece of writing. Look, for instance, at this sentence:

وہ بہت خوبصورت تھی لیکن ہر جل پری کی طرح اس کے ٹانگیں
نہ تھیں بلکہ مچھلی کی طرح دُم تھی ۔

'She was very beautiful, but like all mermaids she had no legs but a tail like a fish'.

The words mermaid, legs, tail, and fish are what one might call the special vocabulary for this story. Of the other words almost all are ones which children will often see, whatever the subject matter of the reading material they go on to. So to learn to recognise these as whole words, and not to have to sound them out each time they are met, is obviously something which will help children become fluent readers.

(iii) Since the word recognition method puts the emphasis on whole words rather than on sounding out letters, it encourages children to guess words they do not know. When I was a child learning to read, teachers frowned on this kind of guessing and insisted that we sound out each letter. Since then understanding of the reading process has increased, and it is now believed that anticipation is an essential reading skill. Anticipation means forming some idea, before you read a word, of what that word is going to be. You form this idea from everything you know about the story - what has gone before, what is likely to come, your general knowledge of the topic. This kind of skill is more easily developed if children are reading stories that interest them, and in which they are encouraged to draw on things they know about. For instance, imagine that in reading the sentence quoted, there are two words which the children do not recognise:

وہ بہت خوبصورت تھی لیکن ہر جل پری کی طرح اس کے
ٹانگیں نہ تھیں بلکہ ..... کی طرح ..... تھی ۔

'She was very beautiful, but like all mermaids she had no legs but a ..... like a .....'

Their general knowledge is likely to help them guess that the missing words mean '...a tail like a fish'.

With the use of a matching English text, they can confirm their guess by checking with the equivalent English sentence. They will now be able to associate a meaning to the shape.

This guessing of meaning, and connecting the shapes with the sounds, helps build up a store of words which the children recognise, even if at first they cannot read them aloud correctly. Meanwhile they will be learning not to be put off by one or two unknown words, but to carry on finding the meaning of the sentences and to enjoy the story as a whole.

From what I have said it will be clear that for the word recognition method to work well the teacher needs a large number of books, all at a very simple level, of a kind that children are likely to find appealing. At the moment those bi-lingual books which exist in published form do not together make up enough material for this purpose; but even the little there is provides a more appropriate set of beginning reading materials for children in Britain than the reading schemes from the countries of origin.

Often, when teachers of community languages have begun using these published bi-lingual books they have started making similar books of their own, designed to suit the age and level of the pupils they teach. While it takes much painstaking effort to prepare books of this kind for publication, it does not take teachers long to produce for their own purposes simple texts in their language of existing children's books written in English which they think would be useful and appealing to their pupils. There is no need for home made books to look unattractive. The original English book can be used as it is, and the accompanying community language text can be written, page by page, onto cards, which can be used first alongside the English text and pictures, and later on their own.

Another useful feature of those bi-lingual books which were prepared for teaching English as a second language is that the same sentence patterns are repeated. The Terraced house books are a good example of this. These were originally printed in English only, and the publishers have turned them into a set of bi-lingual books by printing equivalent texts in the community language on stickers, which the teacher pastes underneath the English sentence on each page. Because these books were specially designed for language teaching, the author has carefully controlled the number of sentence types found in each book. This is a feature which is seldom found in traditional materials.

Let's look at how this works. In the The launderette لانڈریٹ there are sentences on the following two models:

Here are the .....
Here is the .....

For example:

'Here are the dirty clothes.' یہ میلے کپڑے ہیں۔
'Here are the washing machines.' یہ واشنگ مشینیں ہیں۔
'Here are the clean clothes.' یہ صاف کپڑے ہیں۔

and:

'Here is the soap powder.' یہ واشنگ پاؤڈر ہے۔
'Here is the launderette.' یہ لانڈریٹ ہے۔

All the sentences of this book are of these two types. Each page has only one such sentence, accompanied by a photograph which helps make its meaning clear. Each of the other books in the series contains sentences of only one or two types in the same way. While sentences like this are obviously not wildly exciting, and there are none of the advantages of a story which carries the reader on, there are compensating advantages. Children may need help reading the first few pages, but as they find the pattern repeated, they will be able to read each subsequent page more easily and quickly. This gives a sense of confidence at being able to finish 'a whole book' with ease. Moreover, the books were clearly intended to link spoken and written work. Each colour photograph provides the basis for much spoken practice; and by reading and saying the same type of sentence again and again children will build up fluency in speaking as well as in reading.

Teachers can adapt any good English as a second language material in this way. Of course, one needs to note carefully whether the repetition in the English will be reflected in a natural translation. For instance, in The new baby نیا بچہ all the English sentences have the forms '- is going to -':

Mum is going to have a baby;
Mum is going to the hospital.

But in Urdu these sentences take two different forms:

امّی کے بچّہ ہونے والا ہے۔
امّی ہسپتال جانے والی ہیں۔

Yet even in this case the translated text only includes these two sentence types, so still gives considerable repeated practice.

* * *

Naturally, the bi-lingual approach only works well if the translations are good and the text of each language accurately matches

the other. In some of the earlier productions, the translation leaves much to be desired. An example is an early edition of The three bears تین ریچھ , produced (and since revised) by a project in Newham. The Urdu translator apparently sought for ways to avoid repetition - presumably feeling that this would improve the style of the story telling. So while the English version had all the traditional repetition ('Who's been sitting on my chair?' etc) the Urdu version rephrased the question each time it occurred. Naturally, unless there is a one-to-one correspondence between sentences (and, where possible, words) in the two texts, pupils will not be able to use the parallel English text to work out what particular sentences/words say.

It is not only low budget books in which the translation has been inadequate. For example, one of the first commercially produced books, Let's go to the hospital آؤ ہسپتال چلیں , was full of mistakes in the Urdu version. Of course no two people are likely to agree on what is the best way to translate a passage. But there have been too many cases when it is only once a book has been produced that those responsible have discovered that it contains errors of spelling, or grammar or idiom, which are obvious to any educated speaker of that language. It is understandable that in many cases the translation has had to be done by people with little experience of such work, and naturally the teachers initiating such projects do not themselves know all of the languages involved. But it appears that they have not recognised how important it is to get someone competent to check the quality of each translation. Or perhaps they have been reluctant to do so?

Getting a translation checked is not a disparaging act: translation is after all a highly technical skill, and it is by no means the case that anyone who can speak a language is competent to translate into it. Parents in minority language communities may have not been highly educated in their own language and may well make mistakes in writing. Adults who have grown up in South Asia commonly speak three or four South Asian languages, and may offer to translate into all of them, even though they obviously do not know them all equally well.

There is also the question of regional dialect or standard language. For instance, most Urdu speakers in Britain have Panjabi rather than Urdu as their mother tongue; a translation by a Panjabi-Urdu speaker may well include Panjabi-isms which would not be acceptable Urdu. This does not, of course, mean that Panjabi speakers should not be asked to translate into Urdu, but that it is only common sense to have at least one other educated speaker of Urdu check the translation , whoever has done it.(3)

Another possible pitfall is the status which is often attached to high flown literary language. People who have not before been asked

to translate may feel that it is incumbent upon them to produce as literary a version as possible. This may result in a story which is translated in a flowery vocabulary quite unsuited to children.

Fortunately some of the projects which have been producing bi-lingual books for a number of years have learnt from their own experience. The quality of translations in Urdu, at least, has improved considerably in recent years, largely owing to the work of Khalid Hasan Qadiri and Ralph Russell, both attached to the Urdu department at the School of Oriental and African Studies, who besides doing their own translations have worked with many teachers in revising faulty translations and preparing new ones for publication.

Getting good translations also involves spending money. While it is an excellent idea to draw on the skills of members of the communities, those skills ought to be paid for, as any other would be. And this means that people initiating such projects need to give a higher priority to getting adequate financial backing.

Money is also vital if we want to produce books which look appealing. Many of the early bi-lingual books were home-produced, on very limited budgets. They are not in colour; they are often on duplicating paper and therefore get broken easily; professional illustrators have not been employed; etc. Most teachers are so grateful to find bi-lingual material that they will not bother too much about these limitations. This is both understandable and appropriate. What children need at this stage is lots of very simple stories, so quality of paper, etc are secondary considerations. Yet it remains important that teachers preparing new books press for adequate funding, so that they can produce books to which children will feel as attracted as to colourful, well produced English books. There is an interesting example from the project in Newham, where a group of teachers and parents first produced bi-lingual stories on a small budget, and later applied for a grant from UNESCO which enabled them to revise their earlier books, and to put out two much better produced collections, called The elves and the shoemaker and other stories followed by The fisherman and his wife and other wishing tales.

Obviously the most desirable option is that such books be commercially produced, with the same quality of illustrations, colour printing, etc, that we would expect to see in any other book.(4) But commercial publishers will only publish what they think they can sell at a profit. At present the market for books in each community language is small, and few publishers are willing to take financial risks. But there are signs that this is changing: Methuen Educational, Franklin Watts and Edward Arnold have all recently produced bi-lingual books. The most successful venture has been one in which the initial work was done with subsidised funding by the Reading Materials for Minority Groups Project based at Middlesex Polytech-

nic, and the actual publication and distribution by a commercial firm, Luzacs. The books produced in this way are of excellent quality - good paper, clear calligraphy, full-colour illustrations by professional artists, attractive layout. The first to appear included The naughty mouse and The golden apple tree, each with editions in several languages; and there are a total of seventy titles planned for the series. The work of this project alone will give community language teachers the means to approach their job in a new and more appropriate way.

* * *

I have considered so far mainly the methods that such books make possible. What about the subject matter?

> 'what one needs are books which reflect the experience of the children who are reading them ....'(5)

Do the new bi-lingual reading materials do this?

The books in which it is most clear that the authors have attempted to do this are the non-fiction books. The Terraced house series, discussed above, are a good example. The excellent photograph illustrations reflect the culturally mixed community and urban environment in which the children are growing up. The Schools Council Mother Tongue Project materials mentioned earlier in this chapter are similar in this respect.

What about the story books? The first thing that strikes one about them is that the vast majority are folk tales. Jenny Ingham,"director of the Reading Materials for Minority Groups Project,(6) highlights the fact that many of the tales that are known in Western Europe derive from the cultures of Britain's ethnic minorities. Aesop's fables are examples; also the stories of middle eastern origin which became popularised in Britain through the 1001 Arabian nights. Moreover, there are interesting similarities between the folk tales of widely separated cultures. The moral animal tales in the Indian classic, the Panchatantra, are often strikingly similar to Aesop's fables; the African stories about animals and the American Brer Rabbit stories have similar themes. Selecting such folk tales for use in bi-lingual booklets thus has decided appeal. Children of many cultures find a meeting point in stories which are recognisably part of their own tradition, but which are known by - or if not always known by are at least part of a genre which will be readily appreciated by - children from other backgrounds.

It is interesting also that both English classroom teachers and teachers of community languages appear to feel that folk tales are the most appropriate type of story to give young children. The published titles have usually come from work initiated by English

classroom teachers; but when on a recent training course a group of Urdu teachers in supplementary schools(7) were asked to prepare stories in Urdu for children in their classes, all came up with folk tales of a similar kind - The wolf and the lamb بھیڑیا اور بھیڑ کا بچہ ; The twelve dancing princesses بارہ ناچنے والی شہزادیاں ; The lion and the mouse شیر اور چوہیا .

Such stories undoubtedly have their place among the types which young children enjoy; but a diet consisting entirely of folk tales is inadequate. When one considers how many other themes might be of interest to children, it is extraordinary that so little else has been produced, particularly when most teachers will agree on the importance of finding stories that would be specifically appropriate to children growing up in Britain. Folk tales have many things to recommend them, but there is nothing in them which reflects children's local experience: in fact, it is their very universality which makes them appealing.

I suspect that one of the reasons that teachers gravitate to folk tales is that they are 'safe' - i.e. uncontroversial. A folk tale is safe because it is traditional. The story says what it says; all the person preparing the book has to do is to retell it. No judgement is required about the content, or about whether it is relevant to these particular children. One can, in fact, retell a story like The fox and the stork without knowing anything about the lives of the children who will read it.

Non-fiction topic books and folk tales are not enough. Children also need stories which are specific to their time and place, which are about the small events in the lives of children like themselves, in which they can see aspects of themselves reflected. Stories of this kind can help children become more confident in a wider sense than just language learning. For instance, children need to be able to read stories about the often confusing situations that they find themselves in with different values being expressed at home and at school. There is no need for the authors to come up with answers - in fact it is a great deal more useful to children if the adult authors can sometimes refrain from pointing out the moral of every story, and simply present daily experiences, to be responded to as normal ones.

There are few of the new bi-lingual stories which fulfil this kind of requirement. Among those in Urdu are two very simple ones produced in Waltham Forest, called Irfan's present عرفان کا تحفہ , and Mahreen's secret ماہرین کا راز .(8) Irfan's present is about a Pakistani boy living in Britain whose father has been on a visit back to Pakistan; the father returns, bringing presents for all the family. With this simple but realistic story, the 'British' and 'Pakistani' parts of the child's experience are brought together in a most natural way. If the author had set out to 'teach' children

about Pakistan, the book would have been far less appealing and therefore less effective as reading material.

Another example is a set of five stories in English and Urdu, produced in Blackburn, about a girl called Samiya سمیہ . These have all the qualities one would like to see in such books. Samiya wants to learn to swim, but her father will not give her permission. Her teacher goes to meet Samiya's parents to talk about it. The father discusses the problem with others in his community, and eventually gives permission. Samiya goes to her first swimming lesson expecting to be able to swim instantly, and is downcast when she discovers she cannot. Eventually she does learn, and in the final story she is able to rescue a little boy who has fallen into the canal.

These stories have many ingredients which young children enjoy: fantasy (animals who talk to Samiya - a frog, a duck, a fish, a swan, each of which asks her if she likes swimming); the real life detail of a little girl's feelings; adventure (in the rescue story). Throughout, opportunities for repetition of language are taken as they occur, so the stories give controlled language practice without being artificial.

One of the most important qualities - and one seldom found in community language teaching materials - is that the stories do not dodge difficulties; neither the emotional ones common to any child (such as Samiya's sense of insecurity in a new situation at the swimming baths), nor those which are specific to a girl growing up in a minority community whose traditional ideas about what is suitable for girls conflict with what the school encourages. These questions are not labelled as 'Problems'; they are taken quite naturally, and sensible ways of dealing with them emerge.

Naturally, to write such stories one must have worked with or lived with children from minority language communities, and have a sensitive awareness of what their experiences are. For most teachers this is more difficult to achieve than it may sound. Adults whose own childhood was spent in Pakistan or Cyprus or Hong Kong will be strongly influenced by what their childhood experiences were like there. While English classroom teachers may have a good idea of what the children's lives are like at school, they usually have little personal contact with the children's family lives, or with their community culture. Where there are points of disagreement between the way things are at home and the way things are at school, community language teachers tend to reiterate traditional family values without leaving scope for discussion; while English teachers tend to avoid such topics for fear of treading on cultural sensitivities. This leaves the children in a no-man's land, with books which are either preaching in tone, or insipid - and in neither case likely to engage their interest sufficiently to make them want to learn to read better.

Clearly, we need more opportunities for the two groups of teachers who are concerned with the education of these children to be able to work together. As more community language teachers are appointed to schools, perhaps there will be more bi-lingual books which do not simply retell traditional stories, or present bland non-fiction topics, but which make a genuine attempt to reflect the children's experiences in story form.

* * *

What about bi-lingual material for other age groups?

For adult learners there is a potential source in the leaflets produced by various organisations - local authorities, the Health Education Council, the police, etc. But such leaflets are not designed to be teaching material and may not always be usable. They have been written for people who can already read their own language, but may have difficulty with English. They aim to convey information to members of the public - information which is quite technical and often expressed in unnecessarily complicated language. An example is a set of booklets called Your rights and your children's rights at school. The topic is of interest to many adult learners but the abstract language used in the English (and thus, necessarily, in the translation) makes them unusable as teaching materials at any but an advanced level. Language of this kind is in fact unsuited also to the original purpose of the bi-lingual leaflets. If they aim to inform, they need to be written simply - in both languages. It is likely that many of the people who cannot read the English will be people who have not had much formal education. Such people may have just as much difficulty reading and understanding abstract, high-flown words in their own language.

Nevertheless there are some pamphlets which could be used as second stage reading material, provided that the topic is one in which the learner has a special interest. For instance, leaflets on breast-feeding or child care might be of such interest to a pregnant woman that she would not be discouraged by encountering many new words. Some of the most suitable leaflets are those produced by the Health Education Council; for example, A healthy pregnancy. In this the two texts are parallel in one booklet; there are beautifully produced colour photographs which accurately reflect the text and so give clues to the reader; the written material is divided up into small units, spaced between photographs, so that extracts can be read on their own if the leaflet as a whole is too difficult.

Another useful source is multi-lingual booklets prepared by schools to explain to mothers what their children will be doing when they go to school. One example is Starting school, produced by the City of Bradford Metropolitan Council. Such booklets are good teaching material, being written for adults, but with an awareness that the

language has to be kept very simple. Some of these "Introduction to School" booklets are also suitable for using with children, since they describe the activities children engage in. A good example is Raja and Shabnam visit the nursery school, produced by the Bedfordshire Education Service.

It is for secondary school pupils that the need for new bi-lingual materials is the greatest. To my knowledge there is only one set of materials of this kind so far produced. This is the excellent World in a city pack, produced by the ILEA Learning Materials Service(9) with separate editions in Bengali, Chinese, Greek, Gujarati, Panjabi, Spanish, Turkish and Urdu. It is aimed at pupils in London, so the topics chosen are London based, covering history, geography, an awareness of the many languages spoken in London, aspects of daily life, etc. Many of these could equally well be used by pupils in other cities. But while this pack is a useful resource once pupils have passed the basic stages of learning to read, the language level is considerably too difficult for beginners.

The bi-lingual stories for young children have, in the absence of anything more suitable, been used with older learners. The content is at least no less appropriate than the traditional material for young children, and the methods work just as well with older learners as with younger ones. But it is an essential part of this approach to the teaching of reading that the contents should be relevant and interesting to the learners. We urgently need bi-lingual material which is interesting for secondary age pupils, but which recognises that they are beginners.

4

Reading for information and pleasure

Once pupils can read a little, they need the chance to read a lot. Literacy is easily lost if it is not constantly in use. What kind of reading material can we offer learners once they have got past the basic stages?

There are two groups of learners who are likely to reach this second stage of reading: secondary school pupils who are approaching examination standard, and are thus able to read independently provided the material is simple and interesting to them; and adults who have a reasonably good spoken knowledge of the language and have passed the basic stages in literacy - as, for instance, learners who have been attending adult literacy classes for some time.

In terms of content we are once again confronted by the problem that none of the books produced in the countries of origin reflect the life-styles of today's learners in Britain. But in terms of language level the position is easier: we are likely to find much more material that can be adapted to our learners' needs. In this chapter I take examples from Urdu books produced in Pakistan or India which I think could be used in this way. Teachers of other languages will be able to suggest similar examples; the underlying points as to what makes a book suitable or not apply to all languages.

Of course, reading is only one part of the language learning programme required. Giving practice in reading does not in itself help in the teaching of listening and speaking. But reading practice at an appropriate level provides an important supplement to the teaching syllabus. For this reason, these books are sometimes referred to as 'supplementary readers'.

What kind of supplementary reading would be interesting for secondary school pupils? Obviously, we have to ask the pupils themselves. When a teacher in Waltham Forest asked a group of pupils why they wanted to learn Urdu, these were some of the answers:

'I want to be able to talk to my grandmother.'

'I want to learn more about my culture and religion.'

'I want to be able to write to my friends and relatives in Pakistan and India.'

'I want to be able to understand Indian films.'(1)

So we can start by looking for books which give pupils some insight into the culture, the films, the way of life of countries where the language is spoken.

Some of the most useful books of this kind for Urdu learners are those prepared by adult literacy projects in Pakistan and India. An example is the Nirali Kitaben series. It begins with a qāidā called Nayā din نیا دن (New Day) which departs from the traditional method to some extent by moving quickly to full sentences. Subsequent readers in the series include stories relating to village life in the Panjab, and non-fiction topics. Their content is well suited to adults in Urdu speaking communities in Britain, many of whom grew up in the rural society for which these materials were prepared. But they would also be suitable for use with secondary age pupils, in helping them to get a sense of the background from which their parents may have come.

These readers reflect, far more than the school materials do, careful thought as to the relevance of topics. There are several in which the subject matter is clearly controversial within the village society for which it is written: for instance, Jahez جہیز (Dowry) tells a story of a woman who is ill-treated by her in-laws because they are angry that the dowry she has brought with her at the time of marriage is not considered adequate. The language is simple, but conveys a range of emotions and situations. Using a story like this is bound to stimulate discussion and thus give valuable spoken-language practice.

Nirali Kitaben's non-fiction titles on Pakistani society, history, geography, etc are considerably less lively. An example is Pākistān hamārā vatan پاکستان ہمارا وطن (Pakistan, our country) which is told as a rather flat collection of facts, fairly characteristic of the treatment of this kind of topic. Nevertheless, it gives basic general knowledge about Pakistan which pupils growing up in Britain on the whole lack and will begin to feel a need for once they start reading Urdu. Students preparing for the Institute of Linguists examinations, which some schools use as an alternative to CSE or 'O' level examinations, have to answer general knowledge questions on Pakistan and would find books like this useful. Because they are written for adults, they do not talk down in the way many books written for children do, and therefore are acceptable for secondary pupils. But because they are written for adults who have not had a school education, they take nothing for granted by way of general knowledge - which again is appropriate for the needs of students here.

On the whole readers with very general topics like 'history of Pakistan', 'geography', etc. while they may look easy, are of less use than those on a more detailed topic. Detail helps pupils imagine things of which they have little personal experience. The

books of the Institute of Folk Heritage in Islamabad include examples of this type, such as the Panjāb ke Lok khel پنجاب کے لوک کھیل (Traditional games of the Panjab). Another example is Islāmī nām اسلامی نام (Muslim names) (published by Maktaba Ushaqiya, Karachi which describes the naming system and the meanings of common names; and Islāmī rasmeṇ aur tihvār, (Muslim customs and festivals), اسلامی رسمیں اور تہوار , (published by Ferozsons). Books of this kind are often too long to be used complete, but extracts from them should provide teachers with good reading material to link in to oral work on related topics. In the above examples the teacher could begin by getting pupils to talk about names in their family or festivals of which they have personal experience, and then follow this up with extracts from such books.

Bookshops in Britain which supply to Urdu speaking communities tend to import mostly from Pakistan, rather than from India. There are other bookshops which order mainly from India, but teachers who rely on a local Pakistani bookshop may not be familiar with the range of useful children's books in Urdu produced in India. This is unfortunate because there are topics on which books produced in India can supplement those produced in Pakistan, and together the two sources can supply materials more appropriate to pupils growing up in a multi-cultural society than will be the case if books from Pakistan only are used. For instance Satender Prakashan, in Allahabad, India, have produced a book called Āo, teohār manāeṇ آؤ تہوار منائیں (Come, let's celebrate festivals). It gives the background stories and descriptions of Muslim, Hindu and Christian celebrations. Extracts from this could be used alongside a more specifically Muslim book like Islāmī rasmeṇ aur tihvār mentioned above, and linked to discussions about the various religions represented in the pupils' school.

Another useful series from India which has no counterpart that I know of in Pakistan is the Amar Chitra Katha picture-story series produced by the India Book House Education Trust. These books use a comic-strip style to tell the story of an important historical or religious figure, or the mythological and folk stories common to the whole subcontinent. The books are very popular with children because they are simple to read (the story is in pictures, with minimal text), yet they contain dramatically told, interesting stories. They are popular with parents, too, because despite the fact that they are comics they are also educational. They are published in separate editions for each language; most titles are available in Hindi, but there are editions of many titles in other South Asian languages. Books that would be of particular interest to Urdu students include those dealing with the Mughal Emperors of India - Babur, Humayun, Akbar; or other figures important in the history of Muslim India such as Tipu Sultan or Noorjahan. Other titles deal with people of a more recent period who are important in the history of all people of the subcontinent, whatever their religion and language: such as

the poet and reformer Rabindranath Tagore or Dr Ambedkar, who campaigned for the rights of untouchables. One advantage of these books is that there are English editions too; both the Asian language and English versions can be given to the pupils, so that they can use the books in the way described for bi-lingual books.

* * *

A quite different type of book we need to look out for is any which will give learners the satisfaction of being able to use the language for some practical purpose.

One of the things almost all learners will want to do eventually is writing letters. In most languages letter writing requires a specialised type of language and an ability to adapt the style of writing to the nature of the letter. There are many manuals produced in India and Pakistan to teach letter writing, but not all are useful to us: the kinds of letter samples they include are often quite different from the letters which pupils in Britain would need to write. One of the most usable is that produced by Nirali Kitaben called Khat zarūr likhnā خط ضرور لکھنا (Be sure to write a letter). Most of the letters are personal ones to relatives, and the language and styles used are simple. The contents of the letters are in themselves interesting, reflecting personal relationships in rural Panjab in a way that few non-fiction treatments of the topic would succeed in doing.

One of the biggest difficulties here is that letters are handwritten, and handwritten script in any language is usually very much more difficult to read than a printed text. Few books give learners practice in this. Pupils could be helped to become familiar with various handwritten styles by the teacher encouraging them to bring in to the class examples of letters received from relatives.

Nirali Kitaben has also produced several useful books on other practical topics, including many which might interest secondary school pupils, such as Āp kī sāikal آپ کی سائیکل (Your cycle) which describes how a bicycle works and how to do simple maintenance; Silāī ke usūl سلائی کے اصول (The principles of sewing), Hādisāt aur fauri madad حادثات اور فوری مدد (Accidents and first aid). For adult learners there are many more relevant titles, particularly to do with health, family planning, child care, etc. Because Nirali Kitaben's books are written for newly literate adults, care is taken to ensure that technical explanations don't result in overcomplex language; whereas other manuals, written for an educated public, would mostly be linguistically too difficult for students in Britain.

We also need to look out for books which connect with what pupils are learning in their other school subjects. There is usually a wide range of books on appropriate topics, but it is not easy to find any

which are not too difficult or too long for pupils in Britain. In most cases teachers will have to select short extracts to suit particular groups of pupils.

An especially useful source of such books for Urdu learners is the National Book Foundation in Pakistan. In an issue of the Urdu Teaching Newsletter Ralph Russell comments that

> 'nearly all the children's books published by the National Book Foundation are eminently suitable for use in British schools, both as regards content and as regards quality...'(2)

Some that I have looked at include:

* a very simple general knowledge type series with titles such as Pul پُل (Bridges), Sarak سڑک (Roads), Band بند (Dams), etc;

* a similar series on animals, birds and plants: Podoṇ kī duniyā, Podoṇ kī zindagī پودوں کی دنیا پودوں کی زندگی (The world of plants, the life-cycle of plants), Afrīqā ke jānvar افریقہ کے جانور (African animals), etc;

* on geography: Eshiā ke mashhūr shahr ایشیا کے مشہور شہر (Famous cities of Asia);

* on science: Is siyāre kī ibtidā اس سیارے کی ابتدا (The beginning of this planet), khalā meṇ parvāz خلا میں پرواز (Space exploration), nai sāins نئی سائنس (New Sciences) - with a simple introduction to classification; zamīn ke khazāne زمین کے خزانے (The earth's mineral resources); nīūkliar tāqat نیوکلیئر طاقت (Nuclear power), etc.

All of these are simply written, with a language level not beyond 'O' level and often much simpler, except for the specialised vocabulary each topic area requires.

Books which seem to me to have particular potential for use in Britain are those on world history topics. For instance, a series (of about 'O' level standard) on travellers and exploration includes Talāsh ke safar تلاش کے سفر (Journeys of discovery), which tells in short biographical form the stories of Columbus, Vasco da Gama, Captain Cook, Scott and the South Pole, etc. These names (if not the details of the stories) will be familiar to pupils learning history in British schools; but the way the stories are told is different in important ways when seen through Asian rather than European eyes. For instance, Columbus' crew included some Muslim sailors who had been in the navy of the last Muslim ruler in Spain. Because they now suffered from persecution under Catholic rule, they felt they had little to lose by going on such an expedition. Vasco da Gama's crew also included Muslims from north Africa whose help with navigation

and translation was, according to this account, crucial. Neither of these points receive any prominence in most tellings of the stories for children in Europe.

Companion volumes to this book include Do chīnī sayyāh (Two Chinese (travellers) دو چینی سیاح and Tīn musalmān sayyāh (Three Muslim travellers) تین مسلمان سیاح . Pupils reading such books are bound to be struck by the fact that British history books describe European travellers and explorers but don't mention equally extraordinary journeys of exploration undertaken by people from the middle east and Asia. Reading such books will thus help foster a questioning attitude to 'facts', which is useful to any learner, and will give pupils the satisfaction of realising that their ability to read their community language helps them find out things they could not find out by reading equivalent English books.

* * *

Most of the books I have discussed so far have been non-fiction. What about fiction? Stories have the great advantage that they are usually easier for language learners. In a story the narrative carries the readers along, helping them to guess what is going to happen, and thus guess at the meanings of words they have not yet learnt to read. They begin to read more fluently because they want to find out what happens, and so will keep going without getting bogged down with one or two words they don't know.

For second language learners it is essential that the stories be short. Learners of Urdu are fortunate in that Urdu is very rich in short stories, and there are hundreds available for both adults and children. Most teachers of Urdu will find little difficulty in getting hold of such stories; the main problem will be in finding stories at a simple enough vocabulary level for their pupils, without their being too childish in content. A useful source of information on suitable stories is the Urdu Teaching Newsletter, produced by Ralph Russell, which carries regular reviews of books suitable for use in British schools.(3)

The kinds of story which would be appropriate to use with pupils in Britain are those in which the characters are people of the same age as the readers, so that readers can see some of their own experiences and feelings reflected even if the cultural context is different.

As pupils become more fluent in their reading most teachers will want to give them a taste of literature, even if it has to be at a very simple level. In each language there is usually some form of literary expression which is particularly beloved by speakers of that language. In Urdu this special place is held by poetry. All Urdu teachers will want to introduce children to poetry as early as

possible, and to keep it as a regular and natural part of what pupils are given to read.

One of the difficulties in using poetry in second language teaching is that the language of poetry is different from the language which people speak every day. In the first place, the word order is often different from natural prose order, because of the requirements of metre. Secondly, there is a special poetic vocabulary which pupils are unlikely to have met and will not be able to use in everyday speech. This means that a poem which a teacher may at first sight think is an easy one, since it has been written for children, may in fact be very difficult for pupils learning a second language. Of course this does not mean that poetry should not be taught early on, only that the teacher needs to select with care poems which are suitable from a language teaching point of view as well as from the poetic point of view. The closer the language of the poem is to that of everyday speech, the more useful it will be for pupils to read and learn such poems.

There are other kinds of reading material which one might simply call 'reading for fun'. (Of course the aim is that most reading should be 'reading for fun'!). One type which is ideal for classroom conditions is short humorous anecdotes. Favourites in Urdu are the retellings of the Shaikh Chilli stories, or famous sayings of the Mughal emperor Akbar's minister, Birbal, (for example Akbar aur Birbal ke latife, اکبر اور بیربل کے لطیفے (The humorous stories of Akbar and Birbal), published by Urdu Ghar, Aligarh. Most of the anecdotes are no more than a paragraph long and therefore easy to use with learners. Also popular in Urdu and other South Asian languages are collections of jokes or riddles. An example is Merā nām kyā hay? میرا نام کیا ہے؟ (What is my name?), published by Sirat Publishers, UP, India, in which objects are defined in several short sentences, often in the form of a simple verse; the reader has to guess what the object is. Some of these lend themselves well to language teaching games, since the short-definition sentences are usually of the kind that pupils can handle easily.

* * *

It is clear that in Urdu there is no shortage of supplementary readers which could easily be adapted for use in Britain, and the same is likely to be true for all of the community languages. Yet it is common experience that few such books are to be seen in use in classes. Why not?

One reason may be that so much teaching time goes on bringing pupils to the point where they have basic literacy skills, that the teacher seldom has time to provide adequately for those who can already read. This means that the more advanced pupils become bored, and - if they have any choice, which in supplementary schools they usually

do - they stop coming to classes. Since provision of classes is still not nearly adequate to meet the demand, there are always more 'beginner' pupils joining the class, so the teacher may be kept forever busy at the beginning stages. It may be argued that if pupils have at least learnt how to read the script they can go on practising without attending a class. But on their own they are less likely to be able to find enough interesting books to read at a simple level. So the likelihood is that they will read very little and forget much of what they have learnt. Unless teachers can find some way to ensure that pupils who succeed in learning to read are supplied with a good range of further reading, their efforts will have been wasted.

A second possible reason that there are so few supplementary readers used in classes is that there is little money available to buy them. This is commonly the case; but it is also the case that some local education authorities are becoming willing to spend at least modest amounts to support community language teaching and do not know what to spend the money on. In such situations teachers have the opportunity to suggest suitable books to buy but often do not take advantage of it. The money remains unused, or gets filtered to some other purpose, and the pupils' needs remain unmet. I have seen a stock cupboard in a secondary school full of Urdu books at approximately BA degree level, which had been bought on the recommendation of an Urdu teacher. They were unusable with secondary pupils and were simply gathering dust. The money spent on them might as well have been thrown away.

It thus seems that one reason there are so few appropriate supplementary readers in evidence is that teachers often do not know how to find out what exists. One way to overcome this problem is to find more opportunities for teachers of each language to meet together and show each other examples of the materials which they have found interest their pupils.

Since many teachers are not at present using supplementary readers, it may be relevant to say a few words about how they can be used. One way is to take a short extract from a book and use it to stimulate discussion - for instance, the example of a different historical perspective given on p 42. Another way to use an extract is as a follow up to spoken-language practice - for instance, the example of names or festivals mentioned on p 39.

In other cases the material may not lend itself to use with the whole class, because pupils are are at very different levels in their knowledge of the language. For such mixed-level teaching supplementary readers can offer the teacher invaluable help - provided a method can be found for letting pupils read at their own level. One way to do this is to run a regular class library. For a class of fifteen pupils one would need about 40 simple supplementary reading

books, but only one copy of each. A time can be set aside each week for pupils to select a book and return the one they have finished reading. Those who cannot yet read on their own can at this time be doing extra script practice with the teacher's help. Various systems of record keeping are commonly used. At the simplest level a record card is kept for each pupil on which is entered the book taken out each week. A more detailed method is to ask pupils to write short accounts of what they have read before going on to the next book. This links their reading to writing practice and also provides the teacher with a check on how much they have understood. These reports on books can sometimes be given orally, by one pupil to a group of others.

In selecting books for a class library the teacher will need to look for books at a variety of levels, bearing in mind that pupils reading on their own will need simpler material than they can manage in class with the help of the teacher. There also needs to be enough variety of topic to allow pupils to choose what interests them. If reading is something they enjoy or find useful, half the teacher's job will be done. This means that our most important task is to get to know our pupils well enough to be able to select the books they will want to read.

5

New books for secondary schools: suitable and unsuitable

Community language teaching within the secondary school timetable is a very recent phenomenon. The first LEA's to make this kind of provision were in areas with large concentrations of speakers of one language group - such as Gujarati speakers in Brent, or Urdu speakers in Manchester. Once the first schools had experimented, the idea that it was possible to ask for timetabled school time spread from one city to another. In the case of Urdu, within the last six years small teams of Urdu teachers have been appointed in Waltham Forest, Manchester, Bradford, Peterborough, Birmingham, Lancashire County, Nottingham, Newham and ILEA, among others. Advertisements for new community language teaching posts appear every year.

The local authority personnel responsible for making these appointments usually do not themselves know the language in question; nor, often, does any one on the staff of the schools to which teachers are allocated. In many cases there has been not even the most basic preparation one might expect for the introduction of a new language into the curriculum. Teachers have often had to begin work without anyone being clear how their pupils are to be selected, or in what way the language will be slotted into the timetable, or under which subject department it will fall. There is often an atmosphere of unspoken resentment from other staff members, who feel in some way threatened. And, naturally, the school has no stock of teaching materials in the language concerned, and there is usually no-one on the staff who knows how to find out what materials exist. The new community language teacher thus starts with an empty stock cupboard.

Siddiqa Mubasher, a teacher in Newham, has described this process vividly in an essay in Urdu called 'The difficulties of obtaining Urdu books in Britain'. She writes:

> 'But this language had something about it. It drew itself up to its full height and marched into school, as a teacher of an Asian language might walk in with the words on his lips, "Like it or not, I'm your guest"; and go into the staffroom, unroll his bedding, and proceed to make himself at home.'(1)

As one of the first tasks in making themselves 'at home', teachers have had to ask for time each week in which to prepare materials; and the LEA's have begun to publish what they have produced - in Wolverhampton, Manchester, Birmingham and Bradford, among others.

One of the most striking things about the materials prepared in this way is how closely they are modelled on traditional materials. In several languages the first materials to be produced have been a succession of alphabet books and early reading books - on almost identical lines to the traditional ones. An example is Let us learn Urdu, آؤ اردو سیکھیں , Books 1-4, produced by the Birmingham Education Department. These books show minor adaptations to the British context, but no improvements in methods.(2) Although they were put together by teachers working primarily in secondary schools, who therefore presumably had their own pupils in mind, they are in no way better adapted to this age group than the traditional materials.

Of all the materials so far produced by secondary school teachers in Urdu, I have been able to find very few which approach the teaching of reading in anything other than the traditional way. One is a pair of small booklets called Ābid aur Ābidā skūl meṇ (Abid and Abida in school) عابد اور عابدہ سکول میں and Mistar Husain ustād (Mr Husain, the teacher) مسٹر حسین استاد . They were produced in Manchester in the first years after the appointment of Urdu teachers and have unfortunately not, to my knowledge, been reprinted or followed up with other books of the same kind. The essential characteristic which makes these books an improvement on traditional ones is that they use photographs of Asian children in a British school setting; but there are also some improvements in method. The language is as simple as that used in any traditional first reading book, but because it is relevant to the pupils will be infinitely more meaningful.

The LEA which has had the most active programme of publishing new material for Urdu is Bradford, but unfortunately few of their books show the kinds of adaptations of content and method that are required.

For the early reading and writing stages the Bradford team has published four books of مشقیں برائے اردو کی پہلی کتاب (وغیرہ) Exercises in Urdu. The rationale behind these exercises is explained in the publicity leaflet:

> 'Many of our pupils are familiar with the Urdu text books published by Panjab Text Book Board, Pakistan, because they are extensively used by virtually all teachers in supplementary classes and in the mainstream. These books have helped in many ways, but lack the emphasis that needs to be placed on spoken, written and comprehension skills.
>
> Our exercise books are designed to fill that gap, and must be used in conjunction with those text books.'

The biggest problem here is that, by deciding to base the exercises

on the traditional reading scheme, the writers have lost the opportunity to introduce the kind of subject matter which would be meaningful and interesting to pupils in Britain. The exercise books will not, therefore, help teachers to move towards more relevant teaching topics, but will tie them more firmly to the traditional ones. As far as methods are concerned, while it is a step in the right direction to suggest to teachers different ways in which pupils can be helped to practise what they are reading, several of the types of exercises included are quite unhelpful, and possibly even harmful; such as those in which pupils are presented with incorrectly spelt words or sentences with incorrect word order, and asked to correct them. Pupils will learn correct language far faster if they are never presented with incorrect models!

Finally, the exercises do not, despite the aims expressed in the publicity leaflet, give any lead to teachers in how to undertake useful spoken practice.

A more suitable book in this respect is Tasvīrī sabaq تصویری اسباق (Picture lessons) also from Bradford, produced by teachers of the Carlton Bolling School. This is the only example I have seen where teachers have drawn on ideas from books for teaching English as a second language, which, like French/Spanish/German secondary school course books, are easily available for them to see in the schools they teach in. The pictures and questions here appear to be modelled closely on J B Heaton's Composition through pictures (Longman), a book designed for teaching English as a foreign language. The pictures are lively and full of activity, and if well used can provide excellent practice in a wide range of structures. Urdu teachers who use this adapted version will thus get practice in this approach to language teaching. So it is a very welcome book. It is unfortunate that no attempt has been made to adapt the pictures to reflect the lives of the pupils who will use them. There is not an Asian face to be seen. I hope that by the time a reprint of this book is called for, there will have been time to get some additional pictures drawn to fill this gap.

* * *

One of the results of introducing community languages into secondary schools has been a sudden increase in the number of pupils entering for 16+ examinations in these languages.(3) The most traditional examination is the 'O' level, which tests primarily translation skills and grammar. It takes no account of the fact that most candidates entering for the examination are likely to use the languages in a British context, and in speaking much more than in writing. There is no oral examination - as there is, for instance, in the more commonly taught modern languages. The University of London Board is currently preparing the new GCSE examinations in several

community languages and it seems probable that the new format will provide a more relevant test for learners in Britain than the 'O' levels have done.

But even despite the limitations of the present 'O' level parents, pupils and teachers have all looked towards it as their aim. The number of entries has risen in recent years - in the case of Urdu the rise has been dramatic. By 1985 there were 1200 entries for the University of London Board's Urdu examination alone, as compared with 234 four years earlier.(4)

What materials are teachers using to prepare pupils for the 'O' level? A letter to the University of London Schools Examination Board from a librarian in Wandsworth put the question very neatly:

> 'Can you help us please? We have been asked to recommend a textbook or textbooks for 'O' level Urdu language. Since the subject is set, there must be suitable textbooks...'(5)

It would be delightful if things were as simple as that. Reality is unfortunately different. The subject is set, and there are no suitable textbooks. The only books that have so far been produced are what one might call examination practice books - that is, those which give pupils practice in the kind of questions they are likely to get in the examination. The best one of this kind is Ralph Russell's Passages for translation into Urdu, accompanied by Urdu translations of the English passages, with translations prepared by Khalid Hasan Qadiri and Aqeel Danish. The passages are of approximately the length and standard of language required in the 'O' level. The most useful feature is that great care has been taken to match the Urdu and English exactly, each language version being done by a mother tongue speaker of the language. The passages can thus be used for translation practice either way (Urdu to English, English to Urdu) and the pupils themselves can check their translations by comparing them with the one given.

Muhammad Ali, an Urdu teacher in Blackburn, has described various ways in which he uses these passages.(6) He prepares oral work on the topic in question first, and ensures that pupils get plenty of spoken practice using the language they will meet in the passage. Only when he has done this does he read the Urdu passage with them; and finally he gets them to translate it. It would be useful if a future reprint of this book contained suggestions for use by teachers.

Another 'O' level preparation book is Exercises in Urdu for O level by G S Sidhu, published by the Minority Groups Support Service, Coventry. Mahmood Hashmi in a critical review of the book(7) says that the level of language in the passages is far too difficult - closer to what might be expected of 16-year olds in India or

Pakistan than in Britain. Another criticism he makes is that the book has many mistakes - in Urdu spelling, grammar and idiom.

The most recent examination preparation book is Urdu for upper schools, اردو اپر سکولوں کے لئے by Amir Khan, published by Bradford's Directorate of Educational Services. It is clear that a lot of effort has gone into the production of this book, but unfortunately much of the material it includes is unteachable. A large proportion of the book consists of lists. The grammar section is a list of definitions of nouns, verbs, prefixes, suffixes, etc, followed by many pages of words in pairs - masculine and feminine, singular and plural, etc. There follow equally long lists of proverbs and idioms. The section on letter writing contains a list of 22 possible forms of address, ways of paying respects, etc. There is a chapter called 'General knowledge words' which lasts for 34 pages, of which the first four pages list the names of all conceivable animals, from weasel to white ant. And so on. It is difficult to imagine any circumstance in which one would want to teach secondary school pupils all, or even half, of the words in these lists. And even if one did, it would be pointless doing so by means of a list, because items learnt in this way without a meaningful context are promptly forgotten.

Apart from lists, the book includes model 'O' level essays, many disconnected short-sentence questions, and translation passages.

The most useful part of the book is the one page 'Notes for teachers' at the beginning, but there is no connection between the very sensible suggestions put forward here and the material in the book itself. The 'Notes for teachers' stresses that

> 'most Urdu learners in this country will be of Panjabi parentage ... so Urdu will be as much of a foreign language to them as it will be for learners whose first language is English, Gujarati, Bengali, Pushtu, etc. ...'(8)

Yet there is nothing in the book to show that the author has written his material with this in mind. Pupils are presented with 'O' level essay samples, yet nothing in the book teaches them the language they would need to be able to understand them. Perhaps the author only intended the book to be used once pupils had already reached this advanced stage? But then why would the word lists need to include such basic items as 'book', 'day', 'milk' etc? If the pupils are indeed at the stage where they need to be taught such words, then a book is needed which will teach them how to use them, in meaningful situations, not just list them together with strings of unconnected words.

One of the reasons I have dwelt at some length on the limitations of Urdu for upper schools is because it exposes one of the central

considerations in preparing students for a language examination; which is that two quite different kinds of materials are required.

First, and by far the most important, teachers need a course book with which to teach their pupils - that is, to help them develop their basic language skills, both spoken and written. At this stage there need be no reference to any examination questions. To be any use at all such a book has to take realistic account of what students are likely to know at the beginning of their years of study in school, and help them proceed step by step from there. At the moment no such course book exists for secondary age pupils.

Secondly, teachers do also need - but only in the final terms before the examinations - materials which give practice in the particular types of activities that will be tested. Of course this is a useful exercise; but it is important to remember that such materials are not primarily teaching ones, but testing ones. If pupils do not already have a reasonable command of the language you do not teach them anything by presenting them with a translation exercise which is way beyond their reach.

There is another common kind of examination preparation which is to provide pupils with 'model' essays. In my opinion there is never any good reason for doing this. If pupils are being entered for an 'O' level examination they are presumably by that stage capable of writing short pieces of their own. The task of the teacher is to give them plenty of practice in doing so. This can best be done by stimulating them to talk and think about a variety of topics that interest them, helping them in class to put what they want to say into simple but correct spoken language; and then getting them to write down their own thoughts and opinions.

There are teachers who feel that what I am suggesting is all very well in theory, but not much use in practice. What if the pupils' writing, when done in this way, is not up to 'O' level standard? Isn't it the teacher's job to help get pupils through the examination, even if this means spoon-feeding them with model answers? The reply is that with languages spoon-feeding never works. It is in the pupils' heads that the learning has to take place. Presenting them with secondhand opinions, expressed in words and sentence structures they cannot yet handle, does no good at all. In fact, it does harm, for it pushes them further away from any idea that the language is there to be used by them to say what they have to say - and thus takes away one of the most powerful motives for learning it.

We need to approach the problem in another way. Because there are few suitable materials, and pupils have a more difficult task than if they were learning French or Spanish because in most community languages they need to learn a new script, we and they have to accept that it is impossible to prepare many of them for 'O' level

examinations in the time available. In such cases teachers have looked for more appropriate examinations. Some schools have prepared CSE Mode III examinations in community languages. They have the great advantage that teachers in a particular school can make their own decisions as to the types of questions, how much weight to give to the oral examination, etc. But not many community language teachers have been able to give the time (nor have had the relevant experience) to developing their own syllabus and specimen papers as required for a Mode III examination. In any case, such developments have been overtaken by plans for GCSE exams.

Another option which a growing number of schools are beginning to take advantage of is the Institute of Linguists examinations. Their Grade I examination is of the same standard as 'O' level and the Institute will arrange examinations in any language for which candidates are entered. Although not of course as widely recognised as 'O' level, it offers many pupils a better chance to show what they can do because it tests spoken as well as written language. The Institute also offers a Preliminary level, which tests only listening and speaking skills. This is a useful option for pupils who have a reasonable spoken command of the community language but have not had enough school teaching time to get their written language to CSE/'O' level standard. Another attractive feature is that the examination includes a simple test of general knowledge about the culture and way of life of speakers of the language (with questions to be answered in English). However, preparing pupils for this paper is difficult, because the range of topics is so wide. As more schools use these examinations, there will be a growing need for materials which suggest ways of approaching this task in a limited time without simply trying to cram into pupils an assortment of miscellaneous facts.

In a number of LEA's community language teachers have taken another approach and prepared lists of Graded Objectives, inspired by the movement for Graded Objectives in Modern Languages (GOML). This movement has provided a new approach to teaching and testing modern languages in schools. A list of 'Graded Objectives' suggests the things a pupil should be able to say in the language. For instance, it might be decided that at Level 1 pupils should be able to greet, to ask after someone's health, to say who they are and where they live, etc. A set of objectives of this kind is then prepared for Level 2, and so on. The school or LEA can then provide tests and award certificates to pupils who can carry out the stated tasks. The University of London Schools Examinations Board and ILEA have a joint project in which graded assessments are prepared for several subject areas, and from 1985 Urdu is one of these.

Graded objectives in community languages have several advantages: The process of working out the graded objectives is itself a valuable one for the teachers concerned, offering an opportunity for

community language teachers to work closely with teachers of other modern languages. The resulting list of graded objectives provides basic syllabus guidelines, which could do a lot to help inexperienced teachers move beyond traditional methods.

* * *

Although little material has been published which incorporates new methods, many community language teachers are attempting to prepare reading passages for their pupils on themes to do with living in Britain.

One of the first to be published in Urdu was Razia kā khāndān رضیہ کا خاندان (Razia's family) by M S Khan. It describes the daily activities of a Muslim family living in a city in Britain. Each short chapter takes a different theme - e.g. one gives a description of the house they live in; one describes the family at breakfast. This leads to a natural repetition of simple language patterns within each chapter, which is very helpful to the learner. The vocabulary is the kind pupils will need in describing their own daily lives, so the book could also be used successfully to tie in with spoken practice on each of these themes.

All these qualities make this one of the most useful of the materials so far produced for secondary schools. But it is striking that even here the style of writing and content seem far closer to that of traditional materials than to anything secondary school pupils in Britain might be reading in other contexts. Because this book shows a greater attempt than most to provide material that is relevant to pupils in Britain, it is worth looking in detail at the ways in which it still falls short of what is required.

The basic limitation is that everything in Razia's family is too perfect. The house is large and well appointed. The mother is dutiful and serves her family's needs in every way. The children follow their parents' guidance in everything. Razia's father goes to work in a car, is kind and dignified. Everyone is punctual and clean. They say their prayers regularly. The only character who shows normal human failings is the younger sister, Nahid, who is occasionally a tiny bit naughty - but, we are quickly told, despite this she really loves her parents.

I am sure that the author would agree that for the real-life pupils he teaches, life is not like this. In the areas of Britain where most Urdu speakers live there are a great many fathers who are unemployed and don't drive to work in a large car. Most chidren learning Urdu do not live in large, spacious houses with garages and big gardens. Not all fathers are gentle to their children, or devote their Sundays to taking the family out somewhere nice. There are few normal families in which the children never squabble.

Perhaps the author describes so 'perfect' a family because he wants pupils who are reading the book to feel proud of their background. If this is the case, I sympathise strongly with the motives but I do not think the approach works. For young people who live in a family where things are not always ideal, it is no help to read constantly about a mythical perfect family. To become confident culturally they need first of all to feel confident about themselves as they are. Reading can certainly help them in this, but only if the images presented in the stories are ones that they recognise as being like real life.

Similar dilemmas have arisen with simple reading material for English children. Twenty-five years ago the Ladybird books and a series called Janet and John were widely used with English children who were learning to read. Here, too, everything was pretty, everyone was kind. Children played all day with balls and dogs in large middle class gardens; mothers served the needs of their families; fathers went out to work, benevolent and distant, appearing in the children's lives only to clean the car with the boys on Sundays. English children growing up in a working class area of a city found little to connect with in this picture. More and more teachers began to notice how much more positively children reacted when presented with stories which reflected their actual environment; and so the Janet and John type of books began to be less frequently used.

But with pupils in secondary school the issue is not just that they should be able to read about families and neighbourhoods like theirs. The mental world of a fourteen or fifteen-year old is no longer confined to home and school as it is for most six-year olds. These are young people only a few years away from school leaving age and they know well that in the adult society they are about to enter things are not always sweet and simple. They need opportunities to read and talk about such questions - and instead the books they read in their community language show a world in which everything is kept free of controversy. For example, they know that in a couple of years they will face a very discouraging time looking for work. Many of them will be unemployed. Of those who get work, many will have to adjust to unpleasant working conditions in low paid jobs. On the topic of work, Razia kā khāndān has this to say:

رضیہ کے والد کارخانے میں کام کرتے ہیں۔ کارخانے میں دن بھر
بڑی محنت اور ایمان داری سے کام کرتے ہیں۔

'Razia's father works in a factory. He works honestly and very hard all day in the factory.'(9)

That is all. We are left to conclude that hardworking and honest

men end up successful as Razia's father has done, in a large house with a car. Secondary school pupils know that the world outside story books does not operate in this way. They will either dismiss this kind of reading material as being boring and childish, or will feel resentful that they are being given a deliberately distorted view of the world.

And what about girls and the question of work? The women in such stories are almost always portrayed only as wives and mothers. In Urdu reading materials, being at home as a wife and mother is linked in an unstated but clear way to being a good Muslim woman. There are in fact many good Muslim women I know who themselves go out to work as Urdu teachers - yet they, too, write material for their pupils in which this possibility is never mentioned.

For a girl from such a community who is approaching school leaving age, this question can be an extremely pressing one. The careers teacher will be asking her what she is planning to do after school - further training, or look for a job? In her family it may be assumed that she will stay at home, and she may find it difficult even to talk about the question. A community language class in school is above all the place where she should be able to expect that the attitudes of both home and school will be understood. Yet the issue is not even hinted at in what she is given to read. It is as if the adults who choose what material to put before her are pretending that her problems don't exist.(10)

An Urdu teacher who grew up in Britain has described how she felt when she finally found something to read which seemed relevant to her:

> 'When I read Sumitra's story I almost cried at every page. It was as if Sumitra was me when I was a girl. The hostility because I was black, the tension at home; having to hide, people not understanding me.
>
> It was the first thing I'd read which was about anybody like me.'(11)

Stories about people 'like me' have an extraordinary power to move the reader. If teachers are afraid to tackle real problems in the reading materials they prepare, they lose that power.

Much the same is true of the way non-fiction passages are generally handled. Even when teachers have tried to select passages which reflect the pupil's environment, they generally state facts in a way which could offend nobody, but which on the other hand says nothing in particular. For example, in Urdu for upper schools there is a passage for translation into Urdu about Bradford, written for pupils who live there:

'Bradford is not as busy a town as London yet there are plenty of people moving towards Bradford Exchange during rush hours. Long queues of workers wearily wait at bus stops. There are long lines of cars in the town centre. You always meet certain people at fixed places in the morning...'(12)

Why is it that this passage, like so many 'O' level exercises, feels lifeless and boring? It seems to me that it is because there is no purpose in the writing - the author is not communicating anything he cares about to anyone else. When time after time pupils are presented with this kind of passage, it will be little cause for surprise if they decide that learning their community language is boring. Is real life as uneventful and uncontroversial as this? Does nothing more compelling than a rush hour ever happen in Bradford?

In fact, over the period during which community language teaching materials have been produced in Britain - i.e. the last six years - Bradford has been the centre of one fierce controversy after another on racial matters. Several of these have become national headlines, e.g. the trial of the 'Bradford 12'; Bradford Education Department's policy on matters like Halal meat in schools; the suspension of a headmaster on the grounds of alleged racism from a school with a majority of Asian pupils. It is difficult to believe that secondary school pupils in Urdu classes would not get more involved in reading about and discussing these issues than in reading passages about Bradford not being as busy a town as London. A simplified version of a newspaper article could provide just as good a translation exercise, and would be very much more relevant.

* * *

How are we to build up a stock of teaching materials on relevant themes? Articles from newspapers or extracts from published stories are bound to use language which is too difficult for the pupils and will need simplifying. Teachers may be willing to write their own pieces, but most teachers' life experiences have been very different from those of their pupils. Naturally, in all communities adults want to pass on their experience to younger people, but if the community languages are to remain living languages in Britain, they cannot be only the languages of older people passed on to younger people by a one way transmission. We need to teach our language so that the people who are learning it can use it to express <u>their</u> thoughts and feelings.

The kind of reading material which secondary school pupils most need cannot be written by the present generation of teachers. The people best qualified to write it are the pupils themselves, writing about their own life experiences, attitudes, anxieties, interests, and pleasures. Since most of them will not yet be able to write about these things in the community language, the teacher's most important

role may be to encourage them to write in English if necessary, and then to get what they have written sensitively translated. (Having the pieces in both languages will in any case be useful as a teaching tool.) Stories and other pieces written in this way will provide material which other young people will want to read; and this genuine involvement will transform their attitude to language learning.

6

Designing a course book

Almost all books available for teaching community languages focus on teaching people to read that language. What kind of materials would help us teach the skills of understanding and speaking, which are of more immediate use for most learners?

Let us start by considering what materials teachers of other modern languages use to do this. Most school language teachers expect to have a course book to teach from. For each language there are several to choose from, each designed with one kind of learner in mind. A course book contains almost everything the teacher will need: material for teaching the spoken language as well as written exercises, and short reading passages. Often it has accompanying cassettes, slides, worksheets, etc. In each school the Head of the Modern Languages Department will decide which of these course books is most suitable for pupils at that school, and copies will be ordered. The course book can thus almost be said to provide the syllabus which the teachers in that school work from. They may add to what is in the book with material of their own; and they often leave out some sections. But a less experienced teacher can simply work through the book, and feel confident that this will provide a suitable basic programme of work.

For the teacher of a community language the situation is very different. Although it is possible to find course books in these languages, almost none were designed for the kinds of learners we teach. They were most often designed to teach English speaking adults who may have wanted to travel briefly in a country where the language is spoken but would not normally have much chance to use it. This is a very different situation from that of adults learning the language in Britain today - not to mention school pupils.

The methods on which books like this are based are often those traditionally used for teaching classical languages such as Latin - grammatical explanations, and translation exercises of a fairly meaningless kind. A book such as Teach yourself Urdu by T Grahame Bailey analyses and describes the language rather than giving practice in using it, and so is of little use to someone who wants to learn to speak it. Linguaphone Urdu, by the same author, is a course based on sound recordings, and so claims to focus on the spoken rather than the written language. But in fact the passages read onto the recording are none of them of the kind that people would speak. They are also very difficult because the learner has to face a vast vocabulary and many complex structures from the very first lesson.

Another type is the so-called phrase book (an example is Learn Urdu in thirty days by N Ganathe. Most of these are more like 'word books' than phrase books, for they mostly consist of lists of words no learner will ever need, with almost no practice in using them in context. It is a common story to hear of English speakers who want to learn a community language, but who have given up after struggling in vain with such 'Teach yourself' type books. Secondary school age pupils, too, are sometimes given books like this to use, because the teacher feels - correctly - that the alphabet book method is not appropriate. Unfortunately the words, phrases and methods in books like Learn Urdu in thirty days are equally inappropriate.

Much more useful from the teacher's point of view are recent course books written for university students. For Urdu such books include Barker's Spoken Urdu, and Russell's Essential Urdu.(2) Glassman's Spoken Urdu, while not intended for university students, is a course of about the same scope. Courses like these have proved successful with learners who have a lot of time, as full-time university students usually do. But of course most learners in Britain today do not. Nor do they need a complete university style course which prepares students to study literature.

But a well designed course book of this kind can be a valuable resource for teachers. First, it shows how to grade lessons - that is, how to divide up the complex spoken language into small units which the learner can take in one at a time, at each stage building on what has been learnt so far. This is one of the most difficult aspects of preparing language lessons, and one of the most important for all teachers to learn.

Reading carefully through such a course book can also help teachers become more aware of the grammar of their language and the difficulties it is likely to present to learners whose first language is English. Most people find it difficult to be aware of the patterns in their own language. They normally have no need to, since they speak correctly without having to think about it. But once they start teaching their own language, it is essential that they develop that awareness.Most pupils growing up in Britain will have English as their effective first language once they have been at school a few years, and will have many of the same difficulties in mastering their community language that confront English speakers.

For teachers of Urdu Essential Urdu by Ralph Russell provides much useful material. It was prepared for students at the School of Oriental and African Studies in London, so many of the topics are suitable for learners in Britain. In the early stages there are simple dialogues such as asking for directions, talking about the subjects you are studying, food, jobs, hobbies, etc. New language points are introduced gradually, with plenty of practice at each

stage. This spoken practice is backed by a gradual introduction of the script, using a method designed for adults, and far better suited to secondary school pupils than the traditional method. Alone of all the Urdu course books I have seen, it gives systematic practice in reading not only calligraphed script but also handwritten Urdu - very necessary if pupils are to be able to read personal letters.

At a more advanced level there are passages which deal with the different values of British and South Asian societies. They include some 'O' level essays written by young Pakistani boys recently arrived in England, which express in clear-cut terms the differences they have experienced between the two societies. The book is accompanied by cassette recordings of authentic interviews, backed up by a range of listening exercises, vocabulary notes or translations. Because these have been prepared with such care they are well suited to mixed level work: teachers could select from this ready prepared source passages at the appropriate level for their more advanced students, and set them to work on these while they do other work with pupils at a more basic level.

Essential Urdu, like other course books of its kind, was produced before there was much awareness of the needs of new types of learners. The same author, Ralph Russell, subsequently responded to these needs with A new course in Hindustani ('Hindustani means basic spoken Urdu or Hindi). It was designed for adult learners of the new kind - teachers, social workers, etc - and is the only book of its kind to have been published for any community language. It has had widespread influence: although it is not distributed through commercial bookshops, over 3,000 copies have already been sold and courses using it have been arranged in cities all over the country, many of them funded by LEAs or other local authority departments as a form of in-service training for their staff.(2) The success of its approach is shown by the high proportion of students who have made rapid progress and gone on to further courses.

* * *

A new course in Hindustani provides a useful model on which similar materials could be developed for other community languages. The book's most striking characteristic is the care the author has taken to meet the specific needs of his learners. If we observe how he has gone about this, certain principles will become clear which we can then apply in preparing materials for our own learners - whatever their age, and whatever the language.

In designing any course materials we need to make decisions about each of the following:

(1) What kind of language do the learners need, e.g. spoken or written, everday colloquial language or formal styles?

(2) When and how should we teach the script?
(3) How much time will be available for class teaching and what methods will be most useful in helping students learn quickly?
(4) Will teachers who use the course book be familiar with these methods?
(5) How do we arrange the material so that it can be used with a mixed level class?
(6) What topics will be most relevant to the students and what types of language use do they need to practise?

Let us begin by looking at what decisions were made about the learners for whom A new course in Hindustani was written.

(1) The form of language to be taught

Adult English speakers who decide to learn a community language in Britain today usually do so because they want to communicate with people they meet. So their primary need is for spoken language, on everyday topics. But the question is more complicated than this. Many would-be learners are not sure which language would be the most useful one for them to learn. For instance, if they live in a city in which people of Indian origin as well as Pakistani origin live, should they learn Hindi or Urdu? If their contacts are mainly with people from Pakistan who have Urdu as their community language but Panjabi as the spoken home language, should they learn Panjabi or Urdu?

It is against this background that A new course in Hindustani has been designed. Hindustani is the name given to the simple spoken form of both Urdu and Hindi. Both languages originate from the same part of North India, and in everyday speech on simple topics the differences between them are slight. But Urdu and Hindi each have their own script, so the moment a student begins to read or write, a choice has to be made as to which language is being learnt. This is not just a matter of the script: most of the abstract vocabulary of Urdu has Perso-Arabic origins, reflecting its Muslim connections; that of Hindi has Sanskrit origins, reflecting its Hindu connections. As literary languages they are therefore quite distinct, but at the simple spoken level they are almost the same language.

A book which chooses to teach 'Hindustani' as opposed to 'Urdu' only or 'Hindi' only is therefore one which teaches the spoken language in the form in which it will be understood by the widest circle of Asian language speakers. In the early stages of the course the vocabulary is kept as far as possible to the everyday language which is common to both Urdu and Hindi. Where there are differences in usage - as for instance with the words for 'husband' and 'wife', the names for days of the week, or greetings - both Urdu and Hindi usage is given; the body of the text uses the Urdu form, while the Hindi form is given in a footnote.(3)

Students using the course can practise the language they are learning with people from both Urdu- and Hindi-speaking backgrounds. Moreover, since Urdu is the national language of Pakistan and Hindi that of India, Hindustani is quite widely understood also by many speakers of Panjabi, Gujarati (and to a much lesser extent Bengali). In Britain it is widely used by South Asians themselves, with considerable borrowing of English words, for communication across language groups - as for instance on Asian radio and television programmes.

Of course there are many learners for whom a different language choice would be appropriate. For instance, someone living or working in Tower Hamlets in London, where there is a large Bengali population, would find it more useful to know Bengali than Hindustani; and more useful still to know Sylheti - the regional form of Bengali most widely used in the area. The essential point is that in designing a course we need to think carefully about the circumstances in which the language will be used, and select the form of language most appropriate for that.

(2) Teaching the script

Most community languages use a different script from that in which English is written. At what point in the course should we teach the script? Traditionally it is the first thing to be taught; and if the script is not very different from that of English (as, for instance, in Greek) one might as well use it from the outset. But if the script is a totally new one, as is the case with most Asian languages, and if students are clear that they want to learn to speak rather than read or write, then there are strong arguments for delaying the teaching of the script and letting them concentrate on practising the spoken language.

Most teachers find it difficult to imagine how they can teach their language without using its script. A new course in Hindustani gives an example of how it can be done. The course uses what is basically a modified English alphabet to write out what students are taught to say. The transcription used was originally prepared by J R Firth, Professor of Linguistics at the School of Oriental and African Studies, for South Asian languages. It works in this way:

(a) Where an English sound and the Urdu or Hindi sound are very similar, the English letter is used - as for instance m, n, b, etc.
(b) Where the Urdu or Hindi sound is somewhat different from the English one, an English letter is adapted to show this difference. For instance, the words in Urdu or Hindi for 'train' or 'tomato' are very similar to the English words, but the 't' sound is pronounced with the tongue tipped backwards. This is indicated in the transcription by writing the English 't' with a long tail 'ṭ' instead of 't'.

(c) There are a few sounds in Urdu or Hindi for which English has no equivalent; for these new symbols have to be learnt. But these are very few; and since the basic alphabet is one students know, it does not take long to learn the few new symbols.

Take for example the first two sentences taught in the course. In English they would be:

My name is Ralph.
What's your name?

In their first lesson students hear the Hindustani sentences, with gestures etc, which make their meaning clear. Then they are given plenty of chance to practise saying sentences of a similar kind, putting in their own names. All this is done by listening and speaking only. But at the end of the lesson they need to have a written record of what they have learnt to say, so that they can practise it. If this were to be done in Urdu script, the sentences would be:

میرا نام رالف ہے۔
آپ کا نام کیا ہے ؟

Or if Hindi script were used, they would be:

मेरा नाम राल्फ़ है ।

आप का नाम क्या है ?

Transcribing them with the modified English script as described, the sentences are:

mera nam ralf hay.
ap ka nam kya hay?

The only thing that needs explanation here is the vowel sound in 'hay'. This means that students can immediately record the sounds of what they are learning to say; and this helps them make rapid progress. By contrast, learning either the Urdu or Hindi script can be a long and discouraging process for people who cannot speak the language.

It is the teachers, not the students, who find this question of the script problematic. In traditional terms 'teaching the language' is almost the same as 'teaching to read and write the language'. Urdu or Hindi speakers who have been invited to teach in classes using A new course in Hindustani have sometimes felt at a loss when they discovered that they are not expected to teach reading. Although the transcription is easy to learn, several teachers have felt so resistant to the idea that they have not been prepared to use it. But those who have been willing to teach the course as it was intended have generally become convinced of the usefulness of this

approach. Not being able to fall back on teaching reading has meant that they have been helped to concentrate on strategies for teaching spoken language. They have then been able to apply these to other kinds of teaching they are engaged in; for instance, with school pupils.

What happens after the initial stages? Many adult learners will not feel any need to go on to learn the script. If they are able to talk to people at a simple level, that will be enough for their purposes. But others will want to be able to to read as well as speak, and we need some way of catering separately for them. For secondary school pupils reading will be a necessary part of the course from the start, but here the difficulty is that some will have learnt the script in supplementary school classes while others will be complete beginners.

One way of dealing with these very different needs is to arrange the material for teaching the script on a self-service basis so that different groups or individuals can each work at their own pace. A new course in Hindustani gives an example of how this can be done for the Urdu script. Many aspects of this approach could be used equally well in teaching other scripts.

The first principle is that the material has to be written in a way that allows individuals to teach themselves; that is, all the explanations a teacher might give are written into the book.

Secondly, it is essential that learners understand what they are reading and writing (see Chapter 2). If they are working on their own, the only way to ensure understanding is to teach them to read and write what they have already learnt in speaking. So in A new course in Hindustani, Part IV, which teaches the script, teaches only those sentences which have been taught orally in Part I, and introduces them in the same order. This means that the two books can be used together if a student wants to learn to read and write from the start. On the other hand, since Part IV is pubished separately, there is no need to use it when Part I is being taught. For pupils in secondary schools, Part IV provides an introduction to the script for those who can already speak but not read - and one that can be used by a group working independently within a mixed level class.

The methods used in Part IV offer an alternative to the traditional method of teaching the alphabet first. Here students are taught to read and write full sentences from the beginning. For example, let's look at the first sentence in Part I/Part IV, which I have already quoted. It is:

mera nam .... hay.
(My name is ... .)

In Part I students have learnt this in the spoken form.

Part IV begins by showing what this sentence looks like written in Urdu script:

میرا نام ..... ہے

It then takes each word and shows what letters it is made up of: e.g. نام reading from right to left م ا ن the sounds are m-a-n.

One way in which this approach differs from the traditional one is that the letters are not introduced in the 'detached' form as they would appear in an alphabet book. For instance, the sound 'n' would be introduced in an alphabet book as ن , whereas here, in the context of a word, students meet it first as ـنـ . Learning letters in whole words is more useful to learners. Learning in an alphabet book the letters ن = n, ا = a, م = m, does not equip them to work out what نام says, since the letters look different in combination.

A similar question occurs in Hindi and other languages which use a Devanagari-based script. The vowels, which are learnt in one form in the alphabet, e.g.: आ (a) ए (e) are most commonly found in a much simpler form in words, e.g.: नाम (nam) मेरा (mera). It is only at the beginnings of words that the full form is used, yet it is this one which is traditionally practised first. It is much more useful for students to be introduced to the vowels first as part of words.

Later on students will meet the same letters in other forms. For instance, in the next unit Part IV shows this sentence:

mayŋ london meŋ rəhti huŋ.
(I live in London)

This is then written in Urdu script:

میں لندن میں رہتی ہوں ۔

Once again students are shown, letter by letter, how the words are made up. They meet the medial 'n' form in لندن (London) and now also meet the same sound in its detached form ن as well as seeing the related forms ں and ں . Thus with each sentence they practise, students learn the letter forms needed for that sentence, and gradually cover all the letter shapes and combinations in the script. Since the spoken material in Part I contains much repetition of sentence patters, the reading and writing exercises in Part IV give similar repetition, but always in meaningful contexts. Because of this, students using these materials have usually found learning the script an enjoyable process, and have made rapid progress.

(3) Time available; appropriate methods

In designing a course book for any community language we have to be realistic about how little time is available for class teaching. On the other hand, since we are teaching a language which is spoken around us, our learners will have opportunities outside the class to practise speaking - if they can be helped to overcome their inhibition about doing so.

One task of a course book in this situation is thus to select what kinds of speaking practice are best done in class with a teacher, and what kinds can be left to students to do their own. This means, among other things, ensuring that in class the students are given a lot of basic conversational practice as early as possible, so that they can quickly reach the point where they are confident enough to make use of chances outside the class.

A new course in Hindustani is designed to do this. Part I covers the most essential grammatical structures of the language, keeping the vocabulary very limited. There is repeated practice in using these sentences in simple conversations. The language taught is carefully graded so that students are practising only one new sentence pattern at a time, but are constantly required to re-use and build on what they have learnt to say in previous lessons. English explanations are used for new grammatical points, or to explain cultural points (such as when it is appropriate to use the polite and intimate forms of 'you' - ap آپ and tum تم .) But most of the teaching time is spent on getting students to ask and answer questions in Urdu or Hindi.

One of the difficulties is timetabling. A once-a-week class is a very poor vehicle for this kind of language learning. Both in once-a-week evening classes for adults and in Saturday supplementary school classes for children, teachers find that what students learn to say in one lesson is usually forgotten a week later; and instead of gaining a sense of progress, they become more self conscious and less prepared to use what little they have learnt for fear of making fools of themselves. For this reason A new course in Hindustani recommends that adult learners begin by attending a series of weekend courses. Part I of the course can be covered in three or four weekends, with students using the book and a cassette recording to practise in between courses what they have learnt.

Such intensive course arrangements are obviously not possible for school age pupils. But the essential point is valid for children as for adults - that if in the early stages priority is given to helping learners become confident in speaking, they will thereafter progress much more quickly because they will be able to use opportunities outside class time to practise whatever they are learning to say in class.

(4) Teachers' experience

One of the difficulties in preparing any community language teaching material is that we cannot assume that the teachers who will use the book will have had experience in using the methods on which it is based. There are two different groups of teachers to draw on. One consists of native speakers, (or near-native speakers, such as Urdu teachers whose home language is Panjabi but who know Urdu well). Such teachers have usually had no training in how to teach their language as a foreign language. The other group consists of people who, while they may be experienced language teachers, are not native speakers. Though they may know the language sufficiently well to be able to teach beginners, they will need carefully prepared teaching materials to guide them.

In A new course in Hindustani guidance for both groups of teachers is given in two ways. First, teachers' notes explain in a straightforward, untechnical way the methods on which the course was based. Secondly, the first sections of Part I are written in a style which is in effect a tapescript of the author teaching. Every word the teacher and students say is recorded - as in a drama script - so that an inexperienced teacher can follow this model exactly. While this format may look odd, it has without doubt made it possible for many people to learn some of the difficult techniques of teaching spoken language.

It is probably this aspect of the course more than any other which has been responsible for its widespread use. One particularly interesting project has been hosted by the Community Relations Council in Oxford, where Alison Shaw has set up a five-year project to train teachers using A new course in Hindustani. This experience should prove valuable for other teacher training initiatives.(4)

(5) Mixed level teaching

In one sense all teaching is mixed level teaching, because people learn at different rates. But in community language classes the difficulties of handling mixed levels are severe because learners start with such varying amounts of previous contact with the language. A community language course book which does not take this into account will not be much use.

Our problems, in this respect, are more like those which teachers of English as a second language face than those modern language teachers in schools have to deal with. ESL teaching materials tend to be arranged in packs rather than in single course books - that is the course is a collection of materials which can be used on a self-service basis.

A new course in Hindustani adopts a similar approach. Once students

have mastered the basic spoken language taught in Part I, they each work at their own pace on Parts II, III and IV. These are not different levels, instead each approaches language learning in a different way. Teachers and students select from them what is appropriate for their present level.

Part IV has already been described: with it students can learn to read and write what they have learnt to say in Part I.

Part III is called Rapid readings. It consists of a collection of short passages - stories, descriptions, conversations, etc - each with translations and detailed notes, which make it possible for students to study the passages without a teacher. Some of the passages are very simple, using the basic sentence patterns which students have practised in Part I, but now in a much wider range of contexts and with a wider vocabulary. Other passages include more varied structures. They are not arranged in order of difficulty, but by topic; students select those they want to work at, in whatever order suits their needs. Most of the passages are recorded on an accompanying cassette, so that even while working alone students can approach the new material first by listening rather than by reading. All the passages are written in the transcription described earlier, so that students who have not yet mastered the script can use them.

The most striking thing about these passages is that many of them were written by students themselves. In early classes on which A new course in Hindustani was being developed and the material tested, students wrote pieces about their daily lives and their contacts with people in Asian communities. These were then corrected, put into idiomatic language, and now form the bulk of the passages in Part III. Students working on Part III are encouraged to use these passages as models on which to compose similar ones about their own daily lives. For instance, one passage describes someone's family members, their names, ages, interests, daily activities. Other learners can use this as the basis for writing their own pieces, substituting the names and ages of their family members, etc. They can then get what they have written corrected, and learn their pieces. They are in this way practising the type of language which they personally can most easily put to use when they get the chance to talk to Urdu or Hindi speakers.

Part II is An outline of grammar and common usage (mainly for reference). When students working on the reading passages in Part III come across a grammatical feature that is puzzling, they can refer to Part II for explanation of the point, and for further practice in using similar sentences. All the sentence examples in Part II are taken from Part III; this is very important, for it means that all the sentences were real ones, used originally in natural contexts, and were not invented for the purpose of a grammar exercise. Practising them is thus a meaningful exercise.

As the word 'reference' in the title implies, students are not expected to work through Part II systematically, but rather to refer to it in the absence of a teacher. This means, for instance, that a class which has to be divided into several groups at different levels can be trained to consult Part II for answers to questions rather than waiting until the teacher can attemd to them. Part II is useful to teachers in another way: it provides a concise summary of those features of the language which are likely to cause difficulty to learners, and suggests ways to explain or practise them.

Students working on their own from Parts II and III and the accompanying cassette thus get practice in listening; they get an increased vocabulary; a strengthened grasp of the regularly recurring sentence types in the language; they have models on which to base things they might want to say.

The one type of practice which these self-study materials cannot provide is speaking practice. There are arrangements in some parts of the country (e.g. in Lancashire College, Chorley) for occasional further intensive courses to give a boost to spoken practice. But for the most part adult learners have to take responsibility for making their own opportunities to practise speaking. In several areas self-help groups have been set up where learners meet to practise together, using passages in Part III. For instance, in one passage someone tells a friend how to get to her house by taking a bus from the city centre. Students who have studied this passage can practise the language in it by trying to tell each other in Urdu or Hindi how to get to each of their houses. Ideally, such a group recruits its own Hindi- or Urdu-speaking helper, who does not need to have any experience of teaching, nor to prepare anything for the lesson, but simply to be willing to join in these necessarily limited conversations and correct the students' mistakes.

If material of the kind in Part III is being used in schools teachers would need to link spoken practice in class to the topics and structures pupils are learning in the passages. There is unfortunately no teacher training aspect to Parts II and III to help teachers learn to do this effectively. This is a gap that needs to be filled. A starting point would be for teachers to write about ways in which they have tried to provide this kind of oral practice in mixed level classes. Sharing such experiences is in itself a form of self help inservice training.

(6) Topics, and types of language use

In discussing suitable topics for younger children and secondary age pupils, we have stressed that language materials need to reflect the life experiences of the learners. A new course in Hindustani provides an example of how this principle can be put into practice for adult learners.

Part I includes simple personal conversations of a kind all new learners are likely to need: saying who they are; where they live; talking about their families; asking others these things. They learn to use the basic tenses, and so can, for instance, tell of things that happened in the past - what people said or did, where they went, where they used to live, etc. They learn to greet; to say what time it is; the days of the week; etc.

In Part III the range of situations and topics widens. Since students themselves prepared much of the material, it naturally draws on their own experiences. The author has also included passages which extend that experience, for instance by giving more understanding of the backgrounds and viewpoints of speakers of the language.

Thought also has to be given to the forms in which this material could most usefully be presented. For instance something on the topic of work/jobs etc. could be presented as a personal statement (the work I do, the kind of work I would like to do); as a generalised description (it's difficult for school leavers to find jobs); as a conversation ('When do you start work?') etc. Which form will be most appropriate depends of course on the needs of the learners. For most learners of a community language, conversations should be well represented. A new course in Hindustani bases all its Part I material on simple question-and-answer type conversations, and in Part III gives examples of more extended ones, in which learners get practice in using greetings, making enquiries, apologising, etc. There are personal dialogues (an enquiry into a friend's health, for instance), and less personal ones (buying a ticket, dealing with a passport application, etc.) There are also examples of other kinds of language use which may occur in the course of conversation. These include:

* giving personal information - about family, work, daily life etc
* telling personal anecdotes
* describing things - places, individual people, social customs, etc
* giving directions, explanations
* giving invitations - both personal (e.g. inviting someone home) and more formal (e.g. to a book exhibition)
* discussing a topic - with conflicting opinions being stated
* giving a factual account
* making a formal announcement including written notices, etc

Since there are translations of all the passages, teachers of other languages can use Part III as a source of ideas in putting together material of their own, while teachers of Urdu or Hindi to school pupils may be able to use much of the material as it stands. Natural-

ly, passages which reflect an adult lifestyle would need modification for use in schools. For instance, the passage on 'daily routine' could with only minor changes by made to reflect a school pupil's daily routine. Since this material is ready prepared, with detailed notes and translations, it could provide a useful time saver for hard pressed teachers while they are trying to get material written which drawns more directly on the pupils' experiences.

* * *

This discussion on course books began by describing the fortunate position of most modern language teachers, who have a range of ready prepared course books at their disposal. But it is interesting that the most successful modern language teachers are often those who do not stick closely to a course book, but are continually devising their own materials. This is because no course book is ideal unless it was designed to meet the needs of the particular group of learners you are teaching. Because as community language teachers we have no choice but to develop our own materials, we have the opportunity to make our teaching more lively, and more closely adapted to our own learners' needs than the kind of teaching that takes place in the average modern languages classroom. But to succeed in this we have to be continually prepared to learn whatever techniques other course books and other language teachers can offer us.

What makes A new course in Hindustani a particularly useful model is the way in which it is based on a careful assessment of the limits of the learning situation: little time available, mixed level classes, inexperienced teachers. By taking realistic account of these problems, the author has produced materials which are more likely to help people learn than conventional ones.

In designing our own materials we need to make the most of what the learners themselves can do - as this course does. We need to select for inclusion in classtime those aspects which can only be practised with a teacher present, and encourage learners to work alone or in groups without a teacher at whatever can be learnt with the help of thoughfully prepared materials.

7

Preparing the materials we need

Trying to teach a language without suitable materials can be disheartening; but it can also stimulate creativity. In the coming years more and more teachers of community languages are likely to become frustrated with inappropriate materials, and search for new ways of teaching.

What conclusions can we draw about the types of materials that will help our pupils learn, and the qualities we should aim for when preparing them?

For adult English speaking learners we are fortunate in having a model in A new course in Hindustani. Similar courses could be prepared in any community language along these lines, with the emphasis on teaching spoken language of a kind people can use in everyday contexts.

For adults in minority communities, attending literacy classes in their community's language, some of the materials prepared in the country of origin may be suitable. But these learners like all others need new materials which will reflect their concerns and way of life here and now.

* * *

For young children, we need two kinds of materials. First, we need materials which will encourage them to speak - to use with confidence the language they hear at home, and gradually begin to understand and speak the standard community language at a simple level. This speaking practice can best be stimulated by a variety of pictures, picture stories, games, recorded stories, rhymes, songs, etc. on topics that are lively and appealing to chidren but can nevertheless be handled with a limited vocabularly.

None of these materials need have words written on them; so teachers of different languages can work together in preparing them and can each use what others have produced. However it is a mistake to think that picture materials are easier to devise than written ones. There must be careful thought beforehand about the kinds of spoken language teachers hope to elicit from chidren by using these materials; and the pictures used must be of the kind that will prompt sufficient repetition of simple structures.

When it comes to the initial teaching of reading, we need a wide

range of very simple bi-lingual books, attractively produced, which will engage the children's interest. There are a few non-fiction books of this kind at present, and a growing number of folk tales. What we most need now are stories which reflect the lives of the children who will be reading them. Such stories have been slow to appear, possibly because the adults who might be expected to write them have not themselves grown up in the same environment as the children. One way round this dilemma is for community language teachers, parents and junior school teachers to work together on such materials, so they can share insights from the children's two worlds, home and school. Community language teachers should in any case have more opportunities to work alongside junior school teachers, so that they can draw on their experience of teaching English both as a mother tongue and as a second language.

When new materials are published, they will need to be accompanied by detailed notes to enable less experienced teachers to make effective use of them. It is important that wherever possible teachers' notes should be in the community language as well as in English.

* * *

Secondary school age pupils, too, need materials for both these purposes - visual ones to stimulate speaking practice, and books for learning to read, which are simple in language terms but with contents suitable for fourteen or fifteen year olds living in Britain.

There are at present few materials of either kind. What has been produced in most cases falls far short of what is required. Little purpose will be served by publishing more materials which reproduce many of the unsuitable features of traditional materials.

Which methods are appropriate for secondary age pupils? There is no simple answer; but any new materials must take account of the fact that a class may include:

(a) complete beginners - for whom the techniques of foreign language teaching are appropriate;

(b) pupils who hear and possibly use the language a certain amount in daily life, and for whom the techniques of second language teaching are therefore appropriate;

(c) pupils in whose homes there is considerable use of the language being taught, for whom some of the techniques of mother tongue teaching will be appropriate.

Because all these groups are likely to be present in any one class, and at a variety of levels, one cannot envisage a course book which the teacher is expected to follow, teaching all pupils together.

Materials will need to be arranged in a way which enables the teacher to select units of work at appropriate levels for different groups in the class. To be able to produce appropriate materials of this kind teachers will need more opportunities to learn the techniques of teaching a second or foreign language. Wherever possible, teachers of other modern languages and of English as a second language should be asked to participate in preparing materials, for even without knowing the language being taught they may be able to contribute valuable suggestions as to methods. It is also important for community language teachers to look at the course books and other materials such teachers use, for ideas on how to present and practise language items. A course book for teaching the community language to adult English speakers may help teachers become more aware of grammatical points which cause difficulty for learners.

As far as suitable topics are concerned, the best guidelines will come from the pupils themselves. Teachers will need to experiment and find out what stimulates their pupils' interest. Four broad lines of approach suggest themselves:

(a) conversation practice based on the situations in which pupils are likely to be able to use the language;

(b) language practice which incorporates pieces written by pupils themselves, about their daily lives and concerns;

(c) material about the experiences of minority communities in Britain (including personal histories; values and attitudes; current issues);

(d) material dealing with the countries of origin of the language (including traditional and current way of life; cultural/religious/literary aspects; current social or political questions).

In all of these the emphasis should be on encouraging pupils to regard the language not only as a part of Britain's multi-cultural heritage, but as a means of expression for themselves.

During the period when teachers are experimenting with topics, methods, and types of classroom activities, it is vital that arrangements be made for them to share their experiences. The first step is to arrange for regular meetings of teachers working in the same area. But wherever possible the more successful materials should be more widely shared by reproducing copies in a simple format. If English translations and teachers' notes are provided, teachers of all the community languages can try out each others' ideas. In this way we will move nearer to the point where we can expect to see the publication of really appropriate materials.

* * *

Two themes run through all that I have written. The first is that preparing materials for community language teaching is a complex task, for which no one individual can hope to be fully equipped. Therefore it is essential that we pool resources, and are not bound either by an inherited tradition or by fashionable theories; but that we be guided by our own observation of what helps pupils learn.

The second theme is that we can only prepare effective materials if we take as a starting point the people we teach. If language teaching materials are to be any use they must of course be based on sound techniques, but they do not work through technique along. We will prepare good materials only if we are interested enough in our learners as people to find out what their lives are like, and what it is they might want to say through this language we are teaching.

Summary of conclusions

CHAPTER 1: THE LEARNERS AND THEIR NEEDS

Junior school age pupils need materials which:

- encourage confidence in using the home language;
- teach them to speak the standard community language at a simple level;
- introduce literacy to back up spoken practice in the standard language.

Secondary school age pupils need materials which:

- draw on what they themselves can contribute;
- are flexible enough to be used across a wide range of levels, including complete beginners.

Adult learners include several distinct groups:

- those from within the language community who need literacy materials
- English speakers who want simple spoken language to communicate with people they meet, e.g. at work
- university students who may want to use the language not only for academic/literary purposes.

For all learners

(1) Topics should reflect the life experience of speakers of that language in Britain.

(2) Materials should not assume that learners will already be able to speak or understand the language.

(3) There needs to be careful selection of what the learners are most likely to need, and which methods will help them learn fastest.

(4) Materials should include guidance for teachers who have not had training in language teaching methods.

* * *

CHAPTER 2: THE TRADITIONAL APPROACH

The books by which children are taught to read in the countries of origin of most community languages are of limited use for pupils in Britain.

Traditional alphabet books assume a knowledge of the spoken language and teach the script by an inappropriate method.

The early reading schemes which usually follow the alphabet book have the following disadvantages:

(1) they use methods unlike the ones children are used to in learning to read English, and which are less likely to be effective;

(2) the topics reflect life in the country of origin rather than in urban Britain;

(3) the style often used in writing for young children is one which is out of place when the materials are being used by older pupils in a British context;

(4) the materials are often weighted towards giving children religious instruction, and do not include other topics which are important for pupils in multi-cultural Britain;

(5) the presentation (quality of paper, illustrations, lay out, etc) often compare unfavourably with materials which pupils have available to them for other subjects.

Nevertheless, the traditional books and the methods that go with them are still widely used. Most community language teachers need training in using new methods and materials, and more opportunities for contact with teachers of other languages.

* * *

CHAPTER 3: EXPERIMENTING WITH NEW METHODS - BI-LINGUAL BOOKS

In recent years a start has been made in producing more appropriate materials for learners in Britain.

(1) Teachers have produced materials for use in their own classes.

(2) Projects such as the Schools Council Mother Tongue Project have encouraged teachers of different languages to work together.

(3) Teachers of particular languages are beginning to meet nationally to share ideas.

One type of new material is bi-lingual books for young children. The

methods they make possible are more suited to pupils in Britain than traditional ones:

- the English text ensures understanding and helps pupils to work independently;
- they are well suited to a word-recognition approach to teaching reading;
- those books which include repeated sentence patterns are particularly useful to second language learners.

In preparing bi-lingual books, the following points need to be borne in mind:

(1) the translations in such material must match the original as closely as possible; it is essential to get translations adequately checked;

(2) it is important to press for adequate funding so that the quality of presentation can be as good as in other books children are used to;

(3) the topics so far produced include non-fiction, in which the multicultural and urban environment of children is usually well reflected; and a retelling of folk tales familiar to children from many cultures. The biggest need is for stories which reflect the daily experiences of children growing up in Britain.

Few bi-lingual materials have been prepared for older age groups. For adults, official pamphlets in several languages can sometimes be adapted for teaching. There is a pressing need for simple bi-lingual materials for secondary age pupils.

* * *

CHAPTER 4: READING FOR INFORMATION AND PLEASURE

There are many supplementary readers available from the countries of origin, which can be used by learners who have a reasonable spoken command of the language and can read independently.

Those described include:

- books on the country of origin, its history, lifestyle, etc
- reading for practical purposes
- reading for information e.g. linked to other school subjects
- short stories
- poems or other introduction to literature
- reading for fun (jokes, puzzles, etc)

The teacher needs to select the kinds of books most likely to interest learners.

Suggestions are given on ways of using supplementary readers in class teaching, or as a class library.

* * *

CHAPTER 5: NEW BOOKS FOR SECONDARY SCHOOLS - SUITABLE AND UNSUITABLE

As yet few suitable materials have been prepared for secondary school pupils.

(1) Literacy materials, with only a few exceptions, are still being modelled on those produced in the countries of origin.

(2) Few of the materials so far produced help pupils develop spoken language skills, or draw on methods used in teaching other languages.

(3) Much of the material designed to prepare pupils for (written) examinations is of limited use. Pupils need materials which teach the language skills required, not just provide tests.

(4) There is an urgent need for locally produced supplementary reading material which realistically reflects the lives of young people growing up in Britain, and gives prominence to issues which affect them.

* * *

CHAPTER 6: DESIGNING A COURSE BOOK

Most modern language teachers expect to teach from a course book, which gives material for practising listening and speaking as well as reading and writing. There are few such course books for community languages.

Traditional 'teach yourself' books and phrase books are of little use for most learners.

Courses designed for university students use better methods but are too detailed for most learners. However, they can provide a resource for teachers by helping them to learn to grade the language items to be taught, and to become aware of difficulties their language presents to English speaking learners.

A new course in Hindustani is one of the few course books specifically designed to teach a community language in Britain. It is examined here as a model for designing other course materials. It meets the needs of adult learners in the following ways:

(1) it teaches everyday spoken language;

(2) it uses a simple transcription, and so avoids the necessity of learning a script (but provides separately material for those who want to do so);

(3) it makes efficient use of limited class time, and uses effective methods for teaching spoken language;

(4) it trains inexperienced teachers in using these methods;

(5) it has a flexible arrangement of materials well adapted for mixed level teaching;

(6) the practice material includes a variety of forms (dialogue, description, etc) which learners need. Students were involved in writing passages, whose topics thus reflect their experiences.

* * *

CHAPTER 7: PREPARING THE MATERIALS WE NEED

This chapter summarises conclusions reached throughout the book, and makes proposals for the types of materials needed for each age range.

Since the task of preparing these materials requires a range of skills more extensive than any individual is likely to possess, teachers need to work together across traditional dividing lines. The essential quality required in all materials is that they be based on a sympathetic assessment of the learner's needs.

References

Full details are given here only of those books or articles not listed in the Bibliography or Appendix.

INTRODUCTION

1. From 'Growing up bilingual', a poster prepared by the Mother Tongue subcommittee of the National Congress of Languages in Education (no date).

CHAPTER 1

For further discussion of some of these issues see:

1. SHACKLE, C. Panjabi in Lahore. Modern Asian Studies, vol 4 no.3, (1970), pp 239-67.

2. RUSSELL, Ralph. Urdu teaching in Britain. p 1-4.

3. MOLTENO, Marion. The conditions under which community languages are taught: implications for training. Supplement to Urdu Teaching Newsletter, no.17, March 1985.

4. RUSSELL, Ralph. Op cit, p 13-14.

CHAPTER 2

1. HASHMI, Mahmood. Teaching Urdu in the state schools. Urdu in Britain; ed Ralph Russell, p 109.

2. In several parts of the country teachers of Urdu have begun work on preparing Urdu materials modelled on these, but none are yet available in published form.

3. KHAN, M S. Urdu in Birmingham. Urdu Teaching Newsletter.

4. HASHMI, Mahmood. Op cit, p 113.

5. RUSSELL, Ralph et al. Working with Urdu teachers in supplementary schools in Nottingham.

6. HASHMI, Mahmood. Op cit, p 108-9.

7. Urdū kī pahlī kitāb, (see Appendix) p 20, 10.

8. Quoted in KHAN, M S. Raziā kā khāndān. (see Appendix). A reading book aimed at secondary school pupils.

9. Held in Nottingham, March-May 1985.

10. Conversation with Qudsia Yousuf, February 1985.

11. Translation by RUSSELL, Ralph. Adam, 355-60, 1971, p 148.

12. HASHMI, Mahmood. Op cit, p11-12.

13. Ali, Muhammad, presentation to the National Council of Urdu Teaching, March 1985.

14. CHOUDHRY, Sughran. Urdu for secondary age range.

CHAPTER 3

1. Conversation with Maria Roussou, team member of the Schools Council Mother Tongue Project, May 1985.

2. See GREGORY, Eve. Group Effort, and A HACKNEY TEACHER. Mother tongue in practice.

3. See also RUSSELL, Ralph. Translating the issues.

4. See also COLLINS, Rosemary. Commercial publishing and community languages.

5. RUSSELL, Ralph. Ethnic minority languages and the schools. p 39.

6. See INGHAM, Jenny. A face in a lotus blossom.

7. Nottingham, March-May 1985.

8. There were some mistakes in the Urdu of these otherwise very useful books, but I understand they are being revised and reissued.

9. ILEA has also produced The first few weeks by Ruth Cheke, an Urdu-English phrase book for Urdu speaking pupils new to British secondary schools.

CHAPTER 4

1. CHOUDHRY, Sughran. Op cit, p 11.

2. RUSSELL, Ralph. Urdu Teaching Newsletter, no. 14, p 1.

3. Available as a separate list from CILT. Urdu teaching materials. March 1986. (CILT Language Teaching Library list no.3.)

CHAPTER 5

1. MUBASHER, Siddiqa. Unpublished essay, 1985; translation by Ralph Russell.

2. There are qaidas produced in Pakistan and India with better methods - for instance Phul aur Kaliyan; and some better adapted to the needs of pupils in a particular area - for instance the series produced for children in Kashmir, Chanar (see Appendix).

3. For a detailed discussion see BROADBENT, J et al. Assessment in a multicultural society: community languages at 16+.

4. BROADBENT, J et al. Op cit, p 32.

5. Graham Hedges, letter dated 16 April 1985.

6. ALI, Muhammed. Op cit.

7. HASHMI, Mahmood, in Urdu Teaching Newsletter, no.7, May 1982.

8. KHAN, Amir. Urdu for Upper Schools, p iv.

9. KHAN, M S. Razia ka khandan, p 24.

10. A sensitive portrayal of these questions is given in Nasreen, a story about a secondary school age Muslim girl in Burton-on-Trent, by G Evans, translated into Urdu by K H Qadiri and R Russell (to be published).

11. CHOUDHRY, Sughran. Op cit.

12. KHAN, Amir. Op cit. p 209.

CHAPTER 6

1. The course currently in use at the School of Oriental and African Studies is Introduction to Urdu by Christopher Schackle and David Matthews (publication forthcoming.)

2. Part I of A new course in Hindustani was published in 1979, and Parts II-IV in the following two years. A new edition of Part I is being published in 1986 as A new course in Urdu and in spoken Hindi.

3. By Part III of the course the vocabulary range expands; in the later stages the course is more useful to those whose contacts are with Urdu speakers.

4. See SHAW, Alison. Urdu in Oxford. Supplement to Urdu Teaching Newsletter, no.16, January 1985.

Appendix

URDU TEACHING MATERIALS

How the entries are arranged:

I include in this list all books referred to in the text. For ease of reference, I have arranged them according to the chapters in the text:

Traditional materials for teaching reading and writing - (chapter 2)
Bi-lingual materials - (chapter 3)
Supplementary readers from Pakistan and India - (chapter 4)
New secondary school materials - (chapter 5)
Course books for English speakers - (chapter 6)

In most cases it has seemed appropriate to list books alphabetically according to publisher rather than by author. There are several reasons for this. New materials produced in Britain have often been the work of a group rather than an individual, and are commonly known by the name of the organisation or group which has published them. For materials produced in Pakistan and India there is often no author's name given. (Dates are often not given either.) So listing according to publisher, and then alphabetically by titles, is the only practicable way.

For most entries the format is thus:
Publisher:
Title (English translation of title, where appropriate),
Author if known. Date if known.

Where it is clear that a book would be known by the author's name, as in the section on Course Books for English Speakers, I have used the more conventional form of entry, alphabetical by author.

Where to order materials:

Addresses from which books can be ordered are given at the end of the list. Many of these addresses may also be useful to teachers of languages other than Urdu, since organisations/bookshops often supply books in a range of community languages.

Finding out about new materials:

Any list such as this soon becomes out of date, as new books are

being produced all the time and others may go out of print. When ordering it is therefore useful to ask to be sent an up-to-date list of what is produced for teaching the languages you are concerned with.

For materials relating to Urdu, a good way to keep informed about new materials is through the Urdu Teaching Newsletter. It contains articles by teachers about their experiences, including references to materials they have found useful. New materials are reviewed, and details of cost, and where to order them, are given. To put your name on the mailing list write to:

Ralph Russell, 19 Earlsthorpe Road, London, SE19.

The Newsletter is free, but you are asked to send stamps to cover postage.

Extracts from the Newsletter, containing brief reviews of a large number of second stage reading materials available from Pakistan and India, have been published by CILT as: Urdu teaching materials (CILT Language Teaching Library list, no.3). Copies are available as priced items on request.

* * *

TRADITIONAL MATERIALS FOR TEACHING, READING AND WRITING - (see chapter 2)

Ferozsons Publications, Pakistan:
Phūl aur kaliyāṅ (Flowers and Buds), Siraj ud Din Zafar, n.d.

Kashmir Education Board, India:
Chanār (A tree, common in Kashmir), David Horsborough, 1980.

(see chapter 5, note 2)

Panjab Text Book Board, Pakistan:
Urdū kā qāidā (Urdu Alphabet Book), Sayyad Viqar Azim, et al, 1977.
Urdū kī pahlī kitāb (First Urdu Book), Sayyad Viqar Azim, et al, 1983.
Urdū kī dusrī kitāb (Second Urdu Book), Sayyad Viqar Azim et al, 1983.

BI-LINGUAL MATERIALS - (see chapter 3)

Many of these titles are available in a variety of community languages - e.g. English-Urdu, English-Bengali, English-Greek, etc.

(a) Folk tales

BBC Schools Radio, Multicultural Curriculum Support Service, Walsall:

The mice and the elephants (Teachers' guide to using the BBC Schools Radio broadcasts), producer J Griffiths, 1984.

Burton-on-Trent, East Staffordshire Teachers' Centre:

The magic brush, E Deans, R Begum, R Russell, J Evans, 1983.

Coventry, Minority Group Support Services:

The jumping lentil, M A Khan, n.d.

Croydon, English as a Second Language Advisory Service:

The fox and the stork)
The magic precious stone) N Wood, n.d.
The rolling rice ball)

Edward Arnold:

The fisherman and his wife and other wishing tales, E Gregory, D Penman, K H Qadiri, 1985.

Issues in Race and Education Collective:

The king and his four daughters, B Muneer and P Nixon, n.d. (1981?)

Middlesex Polytechnic, Reading Materials for Minority Groups Project:

The Tiger and the woodpecker, A Ajitsaria, Q Zamani, R Russell, J Ingham, 1984.

Luzac Storytellers:

Further titles from the Reading Materials for Minority Groups Project:

The golden apple tree, P Ulug,)
The hare and the tortoise, G Douloubakas,)
Mitthu the parrot, S Stone,) F K Kashif
The naughty mouse, S Stone,)
To heaven and back, M Rakhe,)

Series editor: J Ingham, 1985.

Newham Language Reading Centre:

Ali Baba, G Menon)
The hare and the tortoise, J Enim, R Akram,) K H Qadiri,
The lion and the Peacock, R Rull, S Butt,) R Russell
The little mermaid, N Dhanak, R Akram,)
The three bears, R Akram,)

Series editors: E Gregory, D Penman, 1983.

Newham Women's Collective Writing Group:
The elves and the shoemaker and other stories, R Akram, K H Qadiri, R Russell, 1983.

Series editors: E Gregory, D Penman, J Rowland.

(b) Stories about the daily lives of children

Blackburn, Curriculum and Professional Centre:
The Samiya Stories:

Do you like to swim?	) K Martin,
I want to swim	) M Hussain,
Samiya at the swimming baths	) K H Qadiri,
When Samiya learned to swim	) R Russell,
The rescue	) 1983.

Waltham Forest, English Language Centre:
Irfan's present) M Ali, E Mann, S Khan, J Welch,
Mahreen's secret) 1982.
Naughty Imran, T Khan, B Walker, A Welch, 1984.

Forthcoming:
Burton-on-Trent:
Nasreen, J Evans, with K H Qadiri, R Russell.

(c) Topic books

Franklin Watts:
Let's go to the hospital, F Peacock, M Aggarwal, 1984.
Nurse, B Clarke, C Fairclough, 1985.

Inner London Education Authority, Learning Materials Service:
The world in a city, J Wright, K H Qadiri, 1983.
The first few weeks (phrase book for secondary pupils and teachers), R Cheke, 1982.

Methuen Educational:
Terraced house books, P Heaslip, K H Qadiri, R Russell; Eng. edn. 1980, Urdu, n.d.
Set A: Me
My mum
My dad
My school
Set B: My home
The supermarket
The launderette
School dinners
Set C: Jobs
Birthdays
Our house
The hole in the road

Set D: My aunty
The clinic
The market
The new baby

(d) Examples of information leaflets/books

Advisory Centre for Education, and the LINC project, Institute of Education, University of London:
Your rights and your children's rights at school;
Booklet (1) Community languages,
Booklet (2) Respect for your culture, ed. J Tasker, 1985.

Bedfordshire Education Service:
Raja and Shabnam visit the nursery school (text in English, Urdu and 3 other languages), P Marshall, et al, n.d.

Bradford Metropolitan Council:
Starting school (text in English, Urdu, and 3 other languages), n.d.

Coventry, Minority Groups Support Service:
From home to school (separate English/Urdu versions), n.d.

Health Education Council:
A healthy pregnancy, London, 1982.

SUPPLEMENTARY READERS FROM PAKISTAN AND INDIA - (see chapter 4)

Ferozsons Publications, Pakistan:
Islāmī rasmeń aur tihvār (Muslim customs and festivals), 1972.

India Book House Education Trust, Bombay, India:
The Amar Chitra Katha Series:
Akbar
Babur
Dr Ambedkar
Humayun
Noorjahan
Rabindranath Tagore
Tipu Sultan

Institute of Folk Heritage, Pakistan:
Panjāb ke lok khel (Traditional games of the Panjab), Tanveer Bokhari, 1977.

Maktaba Usaiqiya, Karachi, Pakistan:
Islāmī nām (Muslim names), Khalil ur Rahman Laghmani Mazahiri, n.d.

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National Book Foundation, Pakistan:

Afrīqā ke jānvar (African animals), Mihr Nigar Masrur, 1975.

Eshiā ke mashhūr shahr (Famous cities of Asia), Sayyad Shah Ali Kazmi 1970.

Band (Dams), Asadullah Qafi, 1975.

Do chīnī sayyāh (Two Chinese Travellers), Tabish Siddiqi, 197

Is siyāre kī ibtidā (The beginning of this planet), Khusra 1975.

Kahle meṅ parvāz (Space exploration), Mihr Nigar Masrur, 1980.

Naī sāins (New sciences), 1975.

Nīūkliar tāqat (Nuclear power), Sultana Sayyad and Akram Qam 1975.

Pul (Bridges), Asadullah Qafi, 1974.

Podoṅ kī duniyā, podoṅ kī zindagī (The world of plants, t lifecycle of plants), Mihr Nigar Masrur, 1975.

Sarak (Roads), Asadullah Qafi, 1974.

Talāsh ke safar (Journeys of Discovery), Tabish Siddiqi, 1975.

Tīn musalmān sayyāh (Three Muslim Travellers), Tabish Siddiq 1975.

Zamīn ke khazāne (The earth's mineral resources), Khusrau, 19

Nirali Kitaben, Pakistan:

Nayā din (New Day), Rahman Faraz, 1978.

Āp kī sāikal (Your cycle), Sarim Kashmiri, 1976.

Hādisāt aur faurī madad (Accidents and first aid), Najma Faruq 1977.

Jahez (Dowry), Vincent David, 1977.

Khat zarūr likhnā (Be sure to write a letter), B D Siddiq 1983.

Pākistān hamārā vatan (Pakistan, our country), Sarim Kashmir 1975.

Sīlāī ke usūl (The principles of sewing), A Karlson, Nur Jaha 1971.

Satender Prakashan, Allahabad, India:

Āo, teohār manāeṅ (Come, let's celebrate festivals), Dhananje, 1977.

Shaikh Ghulam Ali and sons, Lahore, Pakistan:

Shaikh Chillī kī kahāniyāṅ (Stories of Shaikh Chilli), 1954.

Sirat Publishers, Amroha, UP, India:

Merā nām kyā hay? (What is my name?), Shabnam Qadiri, 1972.

Urdu Ghar, Aligarh, India:

Akbar aur Birbal ke latīfe (The humorous stories of Akbar a Birbal), Athar Parvez, n.d.

NEW SECONDARY SCHOOL MATERIALS - (See chapter 5)

(a) Literacy materials

Birmingham Education Department:
Let us learn Urdu, books 1, 2, 3, 4 1981. (For evaluation, see p. 47)

Bradford, Directorate of Educational Services:
Exercises accompanying the Panjab Text Book Board's Qaida, 1st Urdu Book, 2nd Urdu Book, etc, 1985. (For evaluation see p. 47)

Manchester Teachers Centre:
Ābid aur Ābidā skūl meṅ (Abid and Abida in School), 1981.
Mistar Husain ustād (Mr Husain, teacher), 1981.

Khan, Amir,
Urdu for upper schools, Directorate of Educational Services, Bradford, 1985. (For evaluation, see p. 50)

(b) Materials to stimulate oral practice

Schools Council Mother Tongue Project, 1984:
Outline story books
Picture cards
Our neighbours
(no text - can be used for any language)

(c) Materials for linked spoken/written practice

Carlton Bolling School, Bradford:
Tasvīrī asbāq (Picture lessons), 1985.

Yousuf, Q and M Molteno,
Sharing our languages, Croydon English Language Scheme, 1985.

(d) Supplementary readers

Khan, M S
Raziā kā khāndān (Razia's family), published by the author, Coventry, 1984.

(e) Examination preparation materials

Russell, R, A Danish, and K H Qadiri
Passages for translation into Urdu accompanied by Urdu translations of English passages, published by Ralph Russell, 1979-81.

(Now out of print, but being republished by Bradford Directorate of Educational Services, 1986?)

Sidhu, G S:
Exercises in Urdu for 'O' level, Minority Groups Support Service, Coventry, 1980.

* * *

COURSE BOOKS FOR ENGLISH SPEAKERS - (see chapter 6)

(a) Designed for present day learners in Britain

Russell, R, A new course in Hindustani, parts I-IV, Extramural Department, School of Oriental and African Studies, London, 1980-1981.

(b) University level courses

Barker, M A R and others, Spoken Urdu, Spoken Language Services, Ithaca, New York, 1975/6.

Glassman, H, Spoken Urdu, Nirali Kitaben, Gujranwala, Pakistan, 1978.

Russell, R, Essential Urdu, published by the author, 1974.

Forthcoming:
Matthews, D and C Shackle, Introduction to Urdu, to be published by Cambridge Examinations Syndicate.

(c) Self-study courses - (For evaluation see p. 58)

Bailey, T G, Teach yourself Urdu, Teach Yourself Books, London, 1950 (1972 impression).

Bailey, T G, Urdu (records plus accompanying books), Linguaphone Institute, n.d.

Ganathe, N S R, Learn Urdu in thirty days, National Integration Language Series, Balaji Publications, Madras, 1983.

* * *

WHERE TO ORDER MATERIALS

1. BRITAIN

Books produced in Britain are not on the whole well publicised or stocked in most bookshops and so have to be ordered from the organisation which has produced them.

For bi-lingual books, state which language edition you want, as there may be simultaneously published editions of the same title in several community languages.

(a) Course books

The two most likely to be useful to Urdu teachers in Britain are:
Russell, R - A new course in Hindustani, parts I-IV
Russell, R - Essential Urdu

Both can be ordered from: School of Oriental and African Studies, Publications Department, Malet Street, London, WC1E 7HP.

(b) Commercially produced materials for children

Edward Arnold, 41 Bedford Square, London WC1 3DQ, for: The Fisherman and his wife and other wishing tales, plus other titles forthcoming.

Franklin Watts Ltd, 12a Golden Square, London, W1, for: Nurse, plus other titles forthcoming.

Luzac and Co, 46 Great Russell Street, London, WC1B 3PE, for: books produced by the Reading Materials for Minority Groups Project (70 titles to be published in the next few years). The Project's first title, The tiger and the woodpecker, is distributed by: Baker Book Services, Little Mead, Alfold Road, Cranleigh, Surrey, GU6 8NU.

Methuen Educational Ltd, 11 New Fetter Lane, London, EC4P 4EE, for: the Terraced house books and accompanying Urdu version stickers.

Philip and Tacey Ltd, North Way, Andover, Hampshire, SP10 5BA, for: the Schools Council Mother Tongue Project materials.

(c) Books produced by groups of teachers, LEAs, etc can be ordered from the following LEAs or teachers' centres.

Blackburn:	Minority Ethnic Groups Support Services, 103 Preston New Road, Blackburn, Lancashire.
Bedfordshire:	Bedfordshire Education Service, English Language and Resources Centre, Acacia Road, Bedford.
Birmingham:	Birmingham Education Department, Bordesley Teachers' Centre, Camp Hill, Birmingham, B11 1AR.

Bradford:	Directorate of Educational Services, T F Davies Teachers' Centre, Rosemount, Clifton Villas, Bradford, BD8 7BY.
Burton-on-Trent:	East Staffordshire Teachers' Centre, Grange Street, Burton-on-Trent, Staffordshire, DE14 2ER.
Coventry:	Minority Group Support Services, Southfields, South Street, Coventry, CV1 5EJ.
Croydon:	for Bi-lingual books by N Wood, order from: English as a Second Language Advisory Service, Davidson Centre, Davidson Road, Croydon, Surrey. for Sharing our languages, by Q Yousuf and M Molteno, order from: Croydon English Language Scheme, South Norwood Adult Education Centre, Sandown Road, London, SE25.
ILEA:	Learning Materials Service, Highbury Station Road, London, N1 1SB.
Manchester:	Multicultural Development Service, The Anson Road Centre, 11 Anson Road, Manchester, M14 5BY.
Waltham Forest:	English Centre, Markhouse School Teachers' Centre, Markhouse Road, London, E17 8BD.

(d) Books produced by other organisations/individuals:

Issues in Race and Education Collective, 11 Carleton Gardens, Brecknock road, London, N19 5AQ.

M S Khan, 109 Blackwell Road, Coventry, CV6 5JU (for Raziā kā khāndān).

Newham Women's Community Writing Group, 245 Dawlish Drive, Ilford, Essex, IG3 9EH.

2. PAKISTAN

Materials produced in Pakistan can usually be ordered through Asian bookshops. Some shops may stock only the more traditional types of teaching materials, but should be able to order others if requested.

One of the largest suppliers is: Rolex Trading Company, 6-8 Hallfield Road, Bradford, West Yorkshire, BD1 3RQ. (Tel: 0274 31908).

Books can also be ordered direct from the publishers, though this may take longer. The addresses of the major publishers referred to above are:

Ferozsons Publications Ltd, 60 Shahrah i Qaidi Azam, Lahore, Pakistan.

National Book Foundation, 22 Bazar Road, G-6/4, Islamabad, Pakistan.

National Institute of Folk Heritage, Folk Shop, Islamabad Centre, near Supermarket, Islamabad, Pakistan.

Nirali Kitaben, 6 Empress Road, Lahore, Pakistan.

Soviet books for children can be ordered from People's Publishing House, 4 Begum Road, Lahore, Pakistan.

3. INDIA

Materials produced in India can be ordered from: Books from India, 45 Museum Street, London, WC1 (Tel: 01 405 7226).

They have a good selection, so it is worth a visit to browse. Their prices are somewhat higher than elsewhere because they order books airfreight; but this also means you will get them quickly.

* * *

It is unfortunate that it can be more difficult for teachers to get hold of books produced in Britain than those produced in Pakistan or India. One way to make them more easily available would be to get them stocked by the Asian bookshops which most teachers will use when looking for materials. So rather than ordering them yourself, ask a bookshop to order for you, giving them the address and other details. It's likely that they will then order more copies to sell to others.

Bibliography

This list includes only published articles/booklets about materials for community language teaching. For a more comprehensive bibliography on related issues (e.g. local authorities' policy on provision of language teaching; training of teachers, etc) see:

MOLTENO, Marion. Materials for teaching Urdu as a community language in Britain. MA dissertation, University of London Institute of Education, 1985.

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BROADBENT, J, M Hashmi, B Sharma and M Wright. Assessment in a multicultural society: community languages at 16+. York: Longman Resources Unit for Schools Council (1983).

COLLINS, Rosemary. Commercial publishing and community languages. Multicultural Teaching, vol 3, no. 1, Autumn 1984.

GREGORY, Eve. Group effort. Child Education, October 1984.

'A HACKNEY TEACHER'. Mother tongue in practice. Issues, no.29, Nov/Dec 1980.

INGHAM, Jenny. A face in a lotus blossom. Times Educational Supplement, 2.3.84.

ROUSSOU, Maria. The project materials. Papers presented to the European Commission colloquium. London: Schools Council Mother Tongue Project, 1984, p 19-24.

RUSSELL, Ralph. Translating the issues. Issues, no.44, Spring 1985.

SCHOOLS COUNCIL MOTHER TONGUE PROJECT. Mother Tongue News. Issues 1-6, 1981-85.

TOSI, Arturo. Materials for mother-tongue teaching in the context of second language learning: criteria for design and evaluation. National Congress on Languages in Education, 1982.

YOUSUF, Qudsia and Marion Molteno. Sharing our languages. Croydon English Language Scheme, 1985.

2. ON URDU TEACHING MATERIALS

CHOUDHRY, Sughran. Urdu for secondary age range. Unpublished transcript of a recording of a lecture given to the National Working Party on Urdu Teaching Materials, 1985.

HASHMI, Mahmood. Teaching Urdu in the state schools. In Ralph Russell, ed. Urdu in Britain. London: Urdu Markaz, 1982.

KHAN, M S. Urdu in Birmingham. Urdu Teaching Newsletter, no.15, August 1984.

RUSSELL, Ralph. Ethnic minority languages and the schools, with special reference to Urdu. In Ralph Russell, ed. Urdu in Britain. London: Urdu Markaz, 1982.

RUSSELL, Ralph, Convener. Minutes of the National Working Party on Urdu Teaching Materials. 1979-84. Minutes of the National Council for Urdu Teaching. Unpublished, 1985.

RUSSELL, Ralph. Urdu teaching in Britain. Address to a conference, London Borough of Newham, May 1985. Published by the author.

RUSSELL, Ralph, ed. Urdu Teaching Newsletter. Nos. 1-16, 1980-85.

RUSSELL, Ralph with Marion Molteno and Razia Maqbool. Working with Urdu teachers in supplementary schools in Nottingham, Feb - May 1985. Published by the author.

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This index includes proper names, except for authors, titles and publishers of books referred to in the text, details of which are listed in the APPENDIX and the BIBLIOGRAPHY.

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A5 Paperback 48pp/96pp 1982

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